

# Ye Hai Hamaari Daawat

<b>Muallif:</b>	<b>Muhammad Nasiruddin Albani</b> رَحْمَةُ اللهِ عَلَيْهِ
<b>Mutarjim:</b>	<b>Mahmood Ahmad Ghaznafa</b> رَحْمَةُ اللهِ عَلَيْهِ
<b>Transliterator:</b>	<b>Rehan Syed Barey</b> (for more details, please check the last page)

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## بسم الله الرحمن الرحيم

### Khutba e Masnoona

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...

اما بعد: فإن أحسن الحديث كتاب الله وخير الهدي هدي محمد صلى الله عليه وسلم ونشر الأمور مخدعاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار.

Bilaa subha sab ta'areefe'en Allah Ta'ala hi ke liye hain, ham isi ki taareef karte hain, isi se madad maangte aur isi se bakhshish talab karte hain. Apne nafs ki sharato'n aur apne bure amaal se Allah Ta'ala ki panaah mein aate hain. Jisey Allah Ta'ala raah dikhaae isey koi gumrah nahi kar sakta aur jisey wo dhutkaar de. Isey koi raah e raast par nahi laa sakta. Main gawaahi deta hu'n ke Allah Ta'ala hi ma'abood e bar-haq hai, wo akela hai, koi iska shareek nahi aur main gawahi deta hu'n ke Syedna Muhammad ﷺ iske bande aur uske rasool hain.

Hamd o Salaat ke baad, yaqeenan tamaam baato'n se behtar baat Allah Ta'ala ki Kitab aur tamaam tareeqo'n se behtar tareeqa Muhammad ﷺ ka hai aur tamaam umoor mein burey kaam (deen mein) khud-saakhta (bidat waale) kaam hain, har bidat gumrahi aur har gumrahi ka anjam Jahannam hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ...

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا...

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا...

Aye Ahle Imaan! Allah Ta'ala se daro, jaise aisse darne ka haq hai aur tumhe'n is haal mein maut aae ke tum musalman ho. Logo'n! Apne Rabb se daro, jisne tumhe'n ek jaan se paeda kiya, (phir) isse iski biwi ko banaya aur (phir) in dono se bohot se mard aur aurte'n paeda kee'n aur unhe'n (zameen par) phaela diya. Allah se darte raho, jiske naam par tum ek doosre se sawal karte ho aur qata'a rehmi se (bacho) Yaqeenan Allah Ta'ala tum par nigraan hai. Aye Ahle Imaan! Allah Ta'ala se daro aur seedhi (sacchi aur kharee) baat kaho. Allah Ta'ala tumhare amaal sawaar dega aur tumhare gunaho'n ko moaaf farmadega. Jisne Allah Ta'ala aur uske Rasool ﷺ ki ataa-at ki, yaqeenan isne azeem kaamyabi haasil karli.<sup>1</sup>

<sup>1</sup> Muslim: Kitab ul Juma: Baab Takhfeef as Salah wal Khutba: H# 867-868; Nisai: H# 3278

Rawah al Arba'ah wa Ahmad wa Darmi, wa Ruwee al Baghwi Fee Sharah al Sittah Mishkat Ma'a Ta'aliqaat albani Kitab an Nikah: Baab Elan an Nikah, Sanad Saheeh

Tambihaat: Muslim, Nasai, Musnad Ahmad mein Ibne Abbas aur Ibne Masood رضي الله عنهما ki hadees mein khutba ka aghaaz (ان الحمد لله) se hai, lehaza (الحمد لله) ki bajaaye (ان الحمد لله) kehna chaahiye.

# Harf e Tamanna

## Daawat Ho To Aisee

Duniya mein har giroh, har firqa, har jamat apne bado'n ki baato'n aur amaal ke majmue ko apna maslak o mazhab aur mauqaf qaraar deti hai. Har koi unki baato'n aur qaul o فعل ko apnane aur apne ajaane par zor deta hai. Isey hi firqa bandi aur firqa waariyat kehte hain.

Duniya mein ek aisa haq parasto'n ka giroh bhi hai jo kehta hai ke naa to hamari baat maano, naa hamare bado'n ki baat maano. Balke maano to yaa Rabb e Kareem ka farman jo Quran ki shakal mein hamare pas maujood hai, isko maano.... Yaa phir Muhammadur Rasool Allah Khatim un Nabiyyeen ﷺ ka farman. Teesri koi baat nahi. Choo'nke, chunache, hatta ke, agarche, magarche, haqeeqat ye hai, asal haqeeqat ye hai waghaira jaisi taweel'o'n ki zarurat nahi. Wohi giroh haq par hai, ye kehta hai ke agar maanna hai to Quran o Hadees ke saath Rasool e Rahmat ke ashaab ke amal aur qaul o فعل ko apni zindagi ke liye rehbar o rehnuma maane'n. Is kitab mein yehi dawat bayan ki gai hai aur bataya gaya hai ke ek kalma-go ko mukhtalif firqo'n se daaman bacha kar kis tarha wo jamat banna hai jo Allah ke Rasool ki jamat hai aur jo Allah Ta'ala ka giroh hai. Hamne is giroh ka madadgaar o ma'aoun aur ahelkar kaise banna hai? Taa-ke Allah aur Rasool ke giroh mein shamil hokar jannato'n ke haqdaar ban sake'n. Is tehreer mein Mohaddis ul A'sr Ash Shaikh Allama Nasiruddin Albani رحمه الله isi giroh ki tarjuman kar rahe hain.

Allah o Rasool ka giroh hi yaqeenan duniya o aakhirat mein kaamyabi se hamkinar hoga. Baaqi makhlooq ke peeche lagne waale tamaam firqa-jaati giroh naa-kaam o naa-muraad ho'nge, aur Allah o Rasool ki ataa-at se mu'n mod kar auro'n, yaane makhlooq ki bedaam ghulami o bandagi karne aur unki baat maan kar Quran o Hadees e Rasool ﷺ ko pas e pusht daalne waale bhadakti aag ka indhan ban jaae'nge. Is talkh haqeeqat ka elan Baari Ta'ala ne Quran mein aur Rasool e Rahmat ﷺ ne apne farman mein bar-malaa o do-tok kar diya hai.

Allah o Rasool ko apne liye kaafi samajne waale ko ye ezaaz milega ke fitno'n ke daur mein jinn o ins isko mil kar bhi gumrah naa kar sake'nge. Is baat ki nishandahi Rasool e Rahmat ﷺ ne in alfaaz mein ki hai:

Aye Mere Ummatiyo'n! Aye Mere Ashaab! Main tum mein 2 cheeze'n chodkar jaa raha hu'n, jab tak tum inko mazbooti se thaame rahoge, kabhi bhi gumrah naa ho sakoge. (Wo 2 cheeze'n kaunsi hain?), Ek Allah ki kitab (Quran) aur doosri meri Sunnat (Hadees) hai. Unhe'n mazbooti se pakde raho aur isi par amal paera raho) gumrahi se yaqeenan bach jaaoge, In sha Allah.

Ek muqam par Rasool e Rahmat ﷺ ne kaamyab logo'n ki misaal bayan karte hue farmaya ke duniya o aakhirat mein kaamyab log wo ho'nge jo: Jo mere tareeqa o hukum par aur mere sahaba ke tareeqa par chalne waale ho'nge.

Aur Jo unho'n ne (Sahaba Ikram رضي الله عنهم) ne meri sunnat ki raushni mein amaal kiye ho'nge, in amaal ki pariwee o iqtada karne waale ho'nge. Wohi Allah ke darbar mein kaamyab o kamraan aur jannato'n ke haqdaar tehre'nge.

Ek aur muqam par Aap ﷺ ne irshad farmaya: Meri sunnat ko laazim pakdo aur mere (Sahaba رضي الله عنهم) Khulafa e Rashdeen رضي الله عنهم (ki sunnat (tareeqa) ko laazim pakdo. Ye wo Khulafa hain ke jo hidaayat yaafta hain.

Ye aur is mazmoon ki deegar ahadees is qurani farman ki shara'a o tafseer kar rahi hain ke jisme ye hukum diya gaya hai:

Tum Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool Ki.<sup>2</sup>

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

<sup>2</sup> Surah Nisa: 59

In tamaam nusoos o baraheen se pataa chalta hai ke Allah o Rasool ﷺ ke tareeqa o hukum ko chodkar auro'n (yaane ummatiyo'n ki taato'n, tareeqo'n) ko apnaane waale gumrah hain. Allah o Rasool ﷺ ki jamat ke muqable mein firqe hain. Allah Ta'ala ki rahmat aur Rasool Allah ﷺ ki shafa-at se mehroom hain. Duniya mein gumrahi inka muqaddar aur aakhirat mein buraa thikaana inka naseeb hai.

Aaiye! Is raushan dawat ko apnae'n jo Quran o Hadees ki raushni mein is kitab mein waazeh ki gai hai, taa-ke duniya mein bhi kaamyab aur aakhirat mein bhi Kamran ho'n.

Is raushan o tabaa'n nasbul aen ki dawat deti hai ye kitab, raushniyo'n ki payambar Jannat ke khoobsurat darwazo'n tak poh'nchaane ka baais banti hai ye kitab, pehli fursat mein iska mutalea kare'n aur apne daman ko sacchi sacchi dawat ke mahekte phoolo'n se bhar le'n aur mukhtalif firqo'n ki dawat ke kaa'nto'n se apne daaman ko taar taar hone se bachae'n. Ameen

Khadim e Kitab o Sunnat  
Muhammad Tahir Naqqash  
Oct 11<sup>th</sup>, 2011

# Baab 1: Is Ummat Ki Najaat o Falah Ka Raasta

By: Abu Ma'az Khalid bin Abdul A'aal

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه أجمعين وبعد:

Allah Rabbul Izzat ka shukar hai ke jisne hame'n deen e islam ke noorani ilm ki badaulat jahalat ke andhero'n mein sargardaa'n hone ki zillat aur nahoosat se aur apne fazal o karam se deen e ilsam ka ilm aur baseerat haasil karne ki binaa par gumrahi ke gadhe mein girne se bacha liya.

Allah Subhanahu wa Ta'ala ka laakh laakh shukar hai ke usne shariyat e Muhammadiya ko hamare liye aala o arfa jhande aur waazeh tareen rehnumai ki haisiyat mein apna nasb-ul-aen banaane ki taufeeq ataa ki. Ye Allah Ta'ala ki ham par bohut badi nemat, iski be-payaa'n rehmat aur uska khaas karam hai aur ham dil ki gehrai se is baat ka eteraf karte hain ke kaha'n ham aur kaha'n Allah Rabbul Izzat ki waafir miqdar mein nawazeshaat?

Kaha'n ham aur kaha'n ye naseeb Allah Allah!!

Ham Allah Subhanahu wa Ta'ala ki hamd o sana bayan karte hain. Dar-asal iski hamd o sana bayan karne ki taufeeq bhi hame'n isi ki taareef se naseeb hui hai. Ham the dil se Allah Rabbul Izzat ka shukar bajaa laa sakte hain. Bilaa Shubha iska shukar bajaalaana bhi nawazishaat e ilaahiya ki pehli kadi hai. Ham the dil se is baat ki gawahi dete hain ke Allah Ta'ala ke siwa koi ma'abood e haqeeqi nahi. Wo akela hai aur uska koi shareek nahi. Bila-shubha Allah Ta'ala haqaaeq ko roz e raushan ki tarha waazeh karne wala baadshah hai aur ham sameem qalb se ye gawahi dete hain ke Syedna Muhammad ﷺ Allah ke bande, iske sacche amaanat-dar aur mehboob e rasool hain aur bila-shubha Rasool Allah ﷺ ko jahan waalo'n ki taraf rehmat banaakar bheja gaya hai.

Amma Ba'ad: Biradaraan e Islam! Ye hai hamari dawat ke unwan se ek asar angez paegham aapki khidmat mein pesh hai. Ye paegham a'asr e haazir ke mohaddis, naamwar Imam Allama Muhammad Nasiruddin Albani رحمه الله ki janib se hai. Allah Subhanahu wa Ta'ala in par apni rehmat o'n ki barkha barsaae, unki rooh ko paak kare aur unki qabar ko munawwar karke isey Jannat ke baghicho'n mein se ek baghicha banaa de aur isey taahad e nigha wasee o areez karde. Ameen

Biradaran e zee wiqaar! Ye paegham hamare liye ek qaaeda e kulliya muta'aiyyan karta hai aur deen e islam ko samajhne ke liye ek badi buniyad faraaham karta hai. Is qaede ke zariye Ahle Sunnat yaane Hidayat ke matwaalo'n aur ahle bidat yaane khwahishaat ke pujariyo'n ko khoob acchi tarha pehchaana jaa sakta hai. Isi tarha is qaade ki roo se ahle haq aur ahle baatil ki pehchaan bhi ba-aasaani ki jaa sakti hai.

You'n to har giroh, firqe aur jamat ka dawa yehi hai ke ham Kitab o Sunnat ke maan-ne waale hain. Lekin hairaani is baat par hai ke Kitab o Sunnat ko kis ki faham o firasat aur kis ke tarz e amal ki roo se dekha jaata hai aur Kitab o Sunnat ki ta'abeer ke liye kaunsa tareeqa apnaya jaata hai?

Shaikh Albani رحمه الله ne jo qaaeda kulliya byan kiya wo ye hai ke Kitab o Sunnat ki ta'abeer salaf e saleheen ki faham o firasat ki raushni mein hi motabar samjhi jaaegi.

Yaad rahe ke motazala, jehimiyya aur khawarij is azeem qaaeda kulliya ke saath qatai taur par koi talluq nahi rakhte. Bila-shubha ye firqe seedhi raah se bhatke hue hain. Yaqeen jaaniye ke salaf e saleheen ki faham o firasat ki taraf rujoo karne se hi fikri aur nazariyaati phislan, kaj-rawee aur inheraf se bacha jaa sakta hai. Yehi qaaeda kulliya wo buniyad hai, jisse ahle sunant doosre firqo'n ke bilmuqaabil mumtaz dikhai dete hain.

Yaad rahe ke Quran e Majeed o ahadees e Rasool ﷺ ke saath salaf saleheen ka faham o firasat ahle sunnat kaa turra e imtiyaz hai. Wo Kitab o Sunnat ko samajhne ke liye salaf e saleheen ki faham o firasat ki taraf rujoo karte hain. Khaas taur par Rasool Allah ﷺ ke Sahaba Ikram رضي الله عنهم و سلم wo bargazida hastiya'n hain. Jinho'n ne wahee e ilaahi

aur nuzool e quran ka ba-chashm e khud mushaheda kiya aur unho'n ne qurani ayaat ki ta'abeer o tafseer ka ilm baraah e raast Rasool Allah ﷺ se haasil kiya.

Hafiz Ibnul Qaiyyim al Jauzi رَحِمَهُ اللهُ apni kitab Elaam al Muwaqqeen mein raqamtaraz hain: Rasool Allah ﷺ ke Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ wo jaleel ul qadr hastiya'n hain, jo poori ummat mein sab se badh kar nek dil, sabse badh kar ilm ki gehraai se araasta, sabse kam takleef karne waale, sabse behtareen baat karne waale, sabse badh kar imaan ke sacche, sabse badhkar khair khwah aur hammad aur sabse badhkar Allah Ta'ala ka qurb rakhne waale the.

Bhalaa wo kaunsi, umda, behtar aur dil-ruba a'adaat aur khaslat hai. Jo Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ mein naa paai jaati ho aur wo ausaaf e hadeeda aur khasaael nafsiya mein doosro'n se sabqat naa le gae ho'n?

Rushd o hidayat ka kaunsa mansuba hai, jis par Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ ne ghalba haasil naa kiya ho?

Allah Ki Qasam! Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ sar-chashma e hayat ke saaf shaffaf aur thande meethe chashme par warid hue aur islam ki buniyado'n ko istawaar karke apne baad aane waale logo'n mein se kisi ke liye koi baat kehne ki kasar naa rehne di.

Jaleel ul Qadar Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ ne Quran aur imaan ki raushni mein. Apne adl o insaaf ke saath logo'n ke dilo'n ko aur shamsher o sanaa'n ke saath jihad ke zariye se beshtar ilaqa'n, shehro'n aur bastiyo'n ko fateh kar liya. Unho'n ne jo khaalis nuraani ilm Syedna Nabi e Kareem ﷺ se haasil kiya tha, wo min o a'an taabaeen e azzaam ki taraf muntaqil kar diya. Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ roozameen ki wo Jaleel ul qadar aur azeem al murattab hastiya'n hain. Jinka ilmi silsila sanad kuch is tarha hai:

عن النبي صلى الله عليه وسلم عن جبرائيل عليه السلام عن رب العالمين

Ye kis qadar, umda, pakeeza, a'ala aur arfa silsila sanad hai. Is silsila e sanad par ham qurban jaae'n. Yaane Jaleel ul qadar Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ ne Syedna Nabi e Kareem ﷺ se deen ka ilm haasil kiya. Nabi e Kareem ﷺ ne jibraeel se suna aur unho'n ne Rabbul A'alameen se ilm haasil kiya. Bila-shubha ye silsila sanad saheeh, umda aur azeem ush shaan hai.

Jaleel ul Qadr Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ ka irshad e giraami hai: Ye hamare pyaare Nabi ﷺ ka hamse ahed tha ke Kitab o Sunnat ki dawat ko aam kiya jaae aur yehi hamara tumse ahed hai. Allah Subhanahu wa Ta'ala ki taraf se hamar liye yehi wasiyyat hai aur is wasiyyat par amal paera hona hamare faraaez mein shamil hai aur is wasiyyat par amal paera hona tumhare faraaez mein bhi shamil hai.

Ye ek haqeeqat hai ke Taabaeen Azzaam رَضِيَ اللهُ عَنْهُمْ ne Jaleel ul qadar Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ ke manhaj ko nihayat ahsan andaz mein apnate hue sirat e mustaqeem par chalne ki sa'adat haasil ki. Taabaeen e Azzaam رَضِيَ اللهُ عَنْهُمْ ke baad tabe taabaeen unke naqsh e qadam par chalte hue rushd o hidayat ke raaste par gaamzan hue. Irhsad e Baari Ta'ala hai:

Unko Pakeeza Baat Qubool Karne Ki Hidaayat Bakhshi  
Gai Aur Unhe'n Allah Hameed Ki Raah Bataai Gai.<sup>3</sup>

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ

Asadaq as Saadeqeen Allah Rabbul Izzat ka irshad e giraami hai:

Bohot Se To Agley Logo'n Mein Se Ho'nge Aur Thode Se  
Pichle Logo'n Mein Se.<sup>4</sup>

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَقَلِيلٌ مِنَ الْآخِرِينَ

<sup>3</sup> Surah Hajj: 24

<sup>4</sup> Surah Waqea: 13-14

Salaf e Saleheen ka itlaaq in baabarkat logo'n par holata hai jinke har lehaaz se behtar hone ki shahaadat Nabi e Kareem ﷺ ne apni zuban e mubaarak se di hai. Salaf e Saleheen se muraad Jaleel ul qadr Sahaba Ikram رضى الله عنهم ورضوا عنه hain jo aqeede, ibaadat, tarz e amal, akhlaaq aur kirdar ke lehaz se tamaam logo'n se behtar the.

Ek shayar ne kya khoob kaha hai:

Aye jareer jab logo'n ke ijtema-aat hame'n ek jagah ekattha kare'n to ye mere aabaa-o-ajdaad hain. In jaisa koi aur ho to mere saamne laao.

Daar ul hijrat, Madina Munawwara ke imam Syedna Malik bin Anas رضى الله عنه ne kya khoob irshad farmaya hai: Is ummat ka aakhir mein aane waala hargiz islaah e ahwaal nahi kar sakta, is tareeqa e kaar ko ikhteyar kiye baghair jo ummat mein pehle aane waale ne apnaya.<sup>5</sup>

Maine Shaikh Albani رضى الله عنه ke khitab mein darj e zail khutoot par tehqeeq ka kaam kiya hai:

1. Qurani ayaat ke baare mein ye wazaahat ki hai ke ayaat ka number ka kiya hai aur mazkoora ayaat kis surah ki hain.
2. Khitab e mazkoora ke mushkil alfaaz ki asaan aur aam faham andaz mein tashreeh kardi hai.
3. Maine khitab ki jis ibaarat ko mushkil mehsoos kiya iski wazahat kardi hai, taa-ke isey samajhne mein asaani ho aur ifaada e aam ke pesh e nazar baaz muqamaat par mukhtasar andaaz mein hawashi bhi likh diye hain.
4. Maine baaz muqamaat par Shaikh Albani رضى الله عنه ki doosri kitabo'n se bhi mufeed ta'aliqaat ko hoo-ba-hoo kar diya hai. Taa-ke moa'aziiz qaraeen ko ye maloom ho sakey ke Shaikh Albani رضى الله عنه ne is mauqaf ka tazkirah iske alaawa doosre mawaaqe par bhi kiya hai aur qaraeen ikram uski taraf ba-asaani rujoo kar sake'n. Ye tareeq e kaar maine is liye ikhteyar kiya hai ke mauqaf ki sanad mazed buland ho aur qareen ikarm ke liye ziyada ifaadiyat kaa baais ban sakey.
5. Shaikh Albani رضى الله عنه ne apne khitab mein jin ahadees aur aqwaal e sahaba ka tazkirah kiya, maine unki takhreej darj e zail usloob mein ki hai:
  - a. Agar khitab mein bayan ki gai hadees Bukhari o Muslim ki hai to maine dono saheeh kitabo'n ke tazkirah par iktefa kiya hai.
  - b. Agar khitab mein bayan ki gai hadees BM mein se kisi ek ki hai to maine sirf isi kitab ka tazkirah karne par iktefa kiya hai, jisme wo hadees manqool hai.
  - c. Agar khitab mein bayan ki gai hadees ma'alool maloom hui to maine iski illat bayan kardi hai.
  - d. Agar khitab mein bayan ki gai hadees BM ke alaawa deegar kitabo'n se hai to maine 2 ya 3 hawaalo'n par iktefa kiya hai. Ziyada hawaalo'n se is liye ijtenab kiya ke qaraeen e ikram bojh mehsoos naa kare'n aur maqaale ko bhi hawalajaat ki kasrat se bojhal naa banaaya jaae. Yaad rahe ke hawaalajaat ki kasrat e aam padhne waalo'n ke liye mufeed bhi nahi hoti. Hawaala-jaat ki bharmaar unhi hazraat ke liye mufeed hoti hai jo is fann mein takhsees rakhne waale hote hain.
  - e. Khitab mein bayan ki gai hadees par hukum lagaane ke etebaar se Shaikh Albani رضى الله عنه aur deegar ulama mein ikhtelaf hua to maine is ikhtelaf ka nihayat hi saada andaaz mein tazkirah karne ke baad Shaikh Albani رضى الله عنه ke mauqaf ko naqal kar diya hai. Taa-ke qaraeen ikram Shaikh Albani رضى الله عنه ke mauqaf se ba-asaani agaahi haasil kar sake'n.

<sup>5</sup> Ash Shifa by Qazi Ayaz: V2 P85; Iqtada Sirat al Mustaqeem: P424



- f. Maine khitaab mein bayan ki gai ahadees aur asaar e sahaba par Shaikh Albani رَحْمَةُ اللهِ عَلَيْه ne jo hukum lagaaya hai, iska hawaala Shaikh Albani رَحْمَةُ اللهِ عَلَيْه ki deegar matbua kitabo'n se naqal kar diya hai.
- g. Maine Shaikh Albani رَحْمَةُ اللهِ عَلَيْه ke khitaab ko cassette se sunkar aur mustanad ahadees ki kitabo'n se marajee'at karke badi ehtiyat ke saath hoo-ba-hoo warta e tehreer mein laane ki koshish ki hai.
- h. Dauran e khitaab mein Shaikh Albani رَحْمَةُ اللهِ عَلَيْه ne jo aami zubaan ke alfaz e istemal kiye, maine inko faseeh arbi zubaan mein muntaqil kar diya hai.

Pas Allah Subhanahu wa Ta'ala se dard bhare andaz se ilteja karta hu'n ke wo mere is amal ko khalisatan apni khushundi ka baais banaade. Allah Subhanahu wa Ta'ala mujh par apna karam kare ke main ye amal iski makhloq mein se kisi ko khush karne ke liye naa karu'n. Allah Subhanahu wa Ta'ala mere is amal ko ahsan andaz mein sharf e qubooliyat ataa farmae aur mere is amal ko rooe zameen par mashriq o maghrib mein rehne waale musalamno'n ke liye nafa rasa'an banaade. Bila-shubha Allah kaarKaaz aur aisa karne par qadir hai.

وصلی اللہ علی النبی محمد و علی الہ واصحابہ وسلم والمحمد للہ رب العلمین

Abu Moaz Khalid bin Abdu A'aal  
Kuwait

## Baab 2: Khitab Ki Ashaa-at Ka Maqsad

الحمد لله رب العالمين وصلى الله على نبينا محمد وعلى آله وصحبه وسلم وبعد:

Ye ek naa-qaabil e tardeed haqeeqat hai ke har daur mein ilm, dawat aur rehnumai ke husool aur uski nashar o asha-at ke liye islami kitab ka ek ahem aur mausar kirdar raha hai. Bila-shubha islami kitab ki umar ka dauraaniya badaa taweel aur uski ifaadiyat har daur mein azeem tareen aur musallam rahi hai. Ilm ki nasahar o asha-at, ikisi hifaazat aur ilm ke mutabiq amal paera hone ke azeem maqsad ko pesh e nazar rakhte hue hamare qaabil e ehtereram Salaf e Saleheen ne islami kitabo'n ki tasneef o taaleef mein gehri dilchaspi lete hue apni zindagiya'n is muqaddas kaam par sar kardi. Kai sadiya'n beet jaane ke bawajood Salaf e Saleheen ki taaleef karda kitabe'n ab bhi mansa e shahood par maujood hain aur rooe zameen par har soo apni raushni phaela rahi hain. Ye kitabe'n husool e ilm aur dawat e amal ke liye ek mausar zariya aur daae'eye ki haisiyat rakhti hain aur unke auraaq se zahir hone waale ilmi anwaar se jahaalat aur zalaalat ki tarikiya'n chat rahi hain. Ye ummat e muslim ke liye bohut badi nemat hai, jis par Allah Subhanahu wa Ta'ala ka jitna bhi shukar adaa kiya jaae kam hai.

Bila-shubha Salaf e Saleheen ka baad mein aane waali naslo'n par ek bohut badaa ehsan hai. Allah Subhanahu wa Ta'ala unhe'n jaza e khair se nawaze. Ameen. Asr e haazir ke azeem mohaqqiq, mohaddis, Allama Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ ne "Ye Hai Hamari Dawat" ke unwan par mudallal aur asar angez khitab kiya, jisey ifaada e aam ki gharz se dawat o irshad committee Jaamea Ahya at Turaas al Islami, Kuwait ne kitabi shakal mein manzar e aam par laane ka faisla kiya. Dawat o irshad committee ke sabiq mohaqqiq aur hamare moazziz bhai Fazilatush Shaikh Abu Moaz Khalid bin Abdul Al-a'al ne Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke khiab mein bayan ki gai jumla ahadees ki takhreej o ta'aleeq ka fareeza nihayat bareek beeni aur umdagi se sar-anjam dete hue isey kitabi shakal mein shaaya karne ke liye taiyaar kiya. Allah Subhanahu wa Ta'ala mausoof ko jaza e khair ataa farmae aur unki salahiyato'n mein barkat, nafaasat aur mazed nikhar paeda kare. Ameen

Ilm ki nashar o ishaa-at aur talib e ilmo'n ki ifaadiyat ki gharz se Dawat o Irshad Committee ke arbaab zee wiqaar ne is iraaide ka izhaar kiya ke Ustaz Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke mudallal, mausar aur mustanad khitab ko zewar e tabaa-at se araasta kiya jaae. Dawat o Irshad Committee ke pesh e nazar ise shaaya karne ke azeem maqaasid mein se chand ek darj e zail

1. Choo'nke is daur mein bidat aur ahle bidat ka chalan aam ho chuka hai, moashre mein aaqebat naa-andesh ahle bidat har taraf phaile hue hain aur wo Kitab o Sunnat ke jhande ko sar-nagoo'n<sup>6</sup> karne ke liye edi choti ka zor lagaa rahe hain. Jabke ulama e Ahle Sunnat in aaqebat naa-andesh logo'n ke bil-muqaabil Kitab o Sunnat ki talimaat ko Salaf e Saleheen ki faham o firaasat ki raushni mein aam karne ka fareez nihayat ikhlaas ke saath ba-husn o khoobi sar-anjam dene mein masroof e amal hain.
2. Hamare pesh e nazar ye hai ke Salaf e Saleheen ki fikr aur faham o firaasat ko zinda kiya jaae aur isey apnaane ke liye moashre ke aam logo'n ko dawat di jaae. Taa-ke wo ahle bidat ki tarha gumrahi ke gadhe mein girne se bach sake'n. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne bhi awaam un naas ko deen se raushnaas karaane ke liye yehi tarz e amal ikhteyar kiya hai.
3. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke khitab ko kitabi shakal mein pesh karne ke liye hamare pesh e nazar ye maqsad bhi hai ke ek naamwar Imam, Mohaddis, Mohaqqiq aur Maahir Alim e Deen ke bayan karda farmudaat ko ifaada e aam ke liye mehfooz kar diya jaae. Ye ek naa-qaabil e tardeed haqeeqat hai ke Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka ilm duniya bhar mein phaela hua hai aur logo'n ke dil is jaiyyad aalim e deen ki mohabbat se sar-shaar<sup>7</sup> hain.

<sup>6</sup> (T: Ooncha (google translate)

4. Shaikh Albani رحمہ اللہ ne apne mudallal, mustanad aur asar angez khitab mein saaf, waazeh aur d-tok andaaz ikhteyar kiya, jabke andaz e bayan bhi juraa-at mandaana ikhteyar kiya. Hame'n koi aisa shakhs nahi mila ke jisne is usloob e bayan aur isme pesh kiye gae asar angez paegham ko ma'azerat khwahaana qaraar diya ho. Har sunne waale ne sidq e dil se is baat ko tasleem kiya ke waqai ye paegham har lehaz se walwala angez, dil nasheen, dil rubaa aur dil geer hai. Isko padhne waala koi shakhs bhi yaqeenan isse mutassir hue baghair nahi reh sakta.

Ham dard bhare andaz mein Allah Subhanahu wa Ta'ala se ilteja karte hain ke wo hame'n ilm e deen ki nashar o ashaa-at aur uski tableegh mein bharpoor hissa lene ki taufeeq ataa farmae aur Allah Subhanahu wa Ta'ala ki zaat e aqdas hame'n ilm e deen ki taraf logo'n ko dawat dene aur unhe'n deen ki taaleem se araasta karne ki taufeeq ataa farmae. Ameen

Bila-shubha Allah Kareem hamare iraado'n se ba-khoobi waqif hai.

وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَّ عَلَى آلِهِ وَأَصْحَابِهِ<sup>8</sup>

Dawat o Irshad Committee

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<sup>8</sup> Hey ki neeche khadaa mad kaisa?

## Baab 3: Allama Mohaddis ash Shaikh Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ Ki Taabnaak o Har-dil Aziz Shakhsiyat

By: Ali Muhammad Abu Turaab

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله واصحابه اجمعين و بعد:

Allama Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ a'alam e islam ke ek naamwar mohaddis aalim the. Wo Rasool Allah ﷺ se aur unki sunnat aur ahadees e mubaaraka se mohabbat rakhne waali shakhsiyat the aur 14<sup>th</sup> sadee mein mujaddid aur ilm e hadees aur jarah o ta'adeel ke imam the. Wo musalmano ke mohsin the, unho'n ne apni tamaam zindagi tauheed o sunnat aur khaas taur par khidmat e hadees e rasool ﷺ ke liye waqf kardi thi. Is daur mein har aalim aur talib e ilm ki zuban par ahadees ki tasheeh o tasneef ke maamle o mas-ala mein Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka naam hai.

Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ki saikdo'n tehqeeqi tasaneef ummat e muslim ke liye ek azeem ush shan tohfa hai. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ahle hadees aur salafi ul aqeeda aalim e deen the. Iske ilm hadees ke liye azeem ush shaan khidmaat par alam e islam ko fakhar hai. Rasool Allah ﷺ ke irshad e mubaaraka ke mutabiq ke Allah Ta'ala har 100 saal ke baad ek aalim mujaddid e deen paeda karega to yaqeenan guzishta sadee ke mujaddid Allama Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ ki shakhsiyat ko shumar kiya jaa sakta hai.

Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ke walid ka naam Shaikh Nuh Najaati aur daada ka naam Adam tha. Aur unki kunyat bade bete ki manaasebat se Abu A. Rahman thi. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ Arnawout qaum ke chashm o chirag the. Ye qaum usmani daur e hukumat mein Sham se hijrat karke Albaniya mein jaakar rahaesh pazeer ho gai thi hi.

### Paedaesh o Taaleem:

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ki paedaesh 1914 CE mein Albaniya ke darul hukumat Ashqudar mein hui. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka talluq ek deendar ilmi gharane se tha. Unke walid e mohtaram Shaikh Nuh Najaati apne daur ke ek jaiyyad aalim e deen the. Unho'n ne deeni taaleem Turkey ke darul hukumat Istanbul mein haasil ki thi. Husool e ilm ke baad ye apne watan Albaniya chale gae. Waha'n ilmi maidan mein unhe'n marje'e khala'aeq hone ka sharf haasil hua aur log unse ilm haasil karne ke liye door daraz se jooq dar jooq aane lage. Jab Albaniya mein Shah Narogh masnad e iqtidaar par birajman hua to isne apne zer e iqtidaar mulk Albaniya mein Europee tarz e moashrat ko farogh dene ka hukum diya. Poore mulk mein auro'n ke liye parde ko mamnoo qaraar de diya gaya.

Turkey ke hukumran Kamaal Ataturk ke naqsh e qadam par chalte hue Azan ko Albanwi zuban meind ene ka hukum nafiz kar diya. Jab Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke walid Shaikh Nuh Najaati ne ye khatarnaak surat e haal dekhi to apne Ahle Khaana ko lekar baheri raasta se Beirut poho'nche. Phir waha'n se sarzameen e Shaam ke darul hukumat Damishq ka rukh kiya aur waha'n sukoonat ikhteyar karli.

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne jab apne walid ke hamrah hijrat ka safar ikhteyar kiya to us waqt unki umar 9 baras thi. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne Damishq ke jaiyyad ulama se ilm haasil karne ki sa'adat haasil ki. Us waqt Damishq mein *Madrassa Zaaheriyya* ko badi shohrat haasil thi. Is madrase ki library bohut badi thi. Is madrase ki buniyad 7<sup>th</sup> hijri mein Sultan Ruknuddin Az Zaahir ne rakhi thi. Is madrase ki khususiyat ye hai ke Shaikh ul Islam Imam Ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ, Hafiz ibne Kaseer رَحْمَةُ اللهِ عَلَيْهِ, Imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ, Hafiz Ibne Salah رَحْمَةُ اللهِ عَلَيْهِ, Hafiz Al Mazee رَحْمَةُ اللهِ عَلَيْهِ, aur Imam Zahabi رَحْمَةُ اللهِ عَلَيْهِ jaise jaiyyad ulama is mein muqem rahe aur unho'n ne apni kitabe'n is madrase ki library ke liye waqf kardi thee'n. Isi binaa par is library ko apne daur ki ek bohut badi library hone ka sharf haasil hua. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne qiyaam e Damishq ke dauarn is library se bharpoor istefaada kiya.

## Zariya e Moaash:

Shaikh Albani رحمہ اللہ ke walid Janab Shaikh Nuh Najaati bade maahir ghadi saaz the. Yehi fann husool e rizq ke liye unho'n apne bete Shaikh Albani رحمہ اللہ ko sikhlaaya. Shaikh Albani رحمہ اللہ husool e rizq ke liye ghadi saazi ka kaam karte aur shab o roz ka ziyaada tar waqt mutalea e hadees mein sarf karte.

Ghadi saazi ke hawaale se Shaikh Albani رحمہ اللہ farmate hain ke mujh par ye Allah Subhanahu wa Ta'ala ka badaa faza hai ke usne ibtedaai umar mein meri rehnumaai ki aur maine ghadiya'n marammat karne ka kaam seekh liya. Main ise Allah Ta'ala ka fazal is liye kehta hu'n ke is honar ne mujhe fikr e moaash se azaad kar diya. Mera ma'amool ye tha ke main siwaae mangal aur Juma ke, rozaana 3 ghante ghadiya'n marammat karne mein sarf karta, jisse mere ahle khaana ki buniyadi zaruriyat poori hoti rehte'n.

Shaikh Albani رحمہ اللہ ne Madina University mein Shoba e Hadees ke baani ustad ki haisiyat se giraa'n qadar khidmaat sar-anjaam dee'n. Shaikh Albani رحمہ اللہ ne 3 saal Madina Univserisy mein tadreesi faraaez sar-anjaam diye. Jab Madina University se wapas damishq poho'nche to unho'n ne apni ghadiyo'n ki dukan ki nigrani apne bhai Muneer ke supurd kardi aur uski wafaat ke baad wo dukan apne bete A. Lateef ko sau'np di.

## Shauq e Mutalea:

Shaikh Albani رحمہ اللہ ko mutalea ka waalhaana<sup>9</sup> shauq tha. Shaikh Albani رحمہ اللہ ke walid Shaikh Nuh Najaati Hanafi maslak par kaarband the. Aur unki dili khwahish bhi yehi thi ke honhaar beta bhi unhi ke naqs e qadam par chale. Lekin Syed Muhammad Rasheed Rida Misri ke risaala *Al Manaar* ke mutalea ne unka rukh Salafiyat ki taraf pher diya. Wo khud is baat ka eteraaf karte hain ke bafazl e ta'ala jo us waqt mein Salafiyat ki taraf maael hu'n aur Zaeef riwayaat ki chaan-phatak kar raha hu'n, iska saara credit Syed Muhammad Rasheed Rida ko deta hu'n. Kyou'nke unhi ke jareede *Al Manaar* ka hi faizan hai ke main shab o roz khidmat e hadees mein masroof e amal hu'n.

Shaikh Albani رحمہ اللہ bade zaheen o fateen the aur inka hafeza aakhri umar tak tar-o-taaza rhaa. Shaikh Albani رحمہ اللہ saada aur saaf suthra libaas zeb-tan karte. Sar par safed topi aur safed rumal rakhte. Mutalea ke dauran aenak istemal karte. Shaikh Albani رحمہ اللہ husn e akhlaaq ke paekar, narm dil, aur sakhee the. Quran e Kareem padhte waqt aksar o beshtar unki aankho'n se aansu jaari ho jaate. Jab kisi aalim ke wafaat paane ki khabar milti to aankho'n se be-ikhteyar aa'nsu behne lagte.

Raaqim ko Shaikh Albani رحمہ اللہ se 1410h Zul-Qada Jordan (Amman) ke 4 roza daure par mulaqaat ka sharf haasil hua. Aur 3 din musalsal Shaikh Albani رحمہ اللہ ke duroos mein shamil hone ki sa'adat haasil hui aur maine Shaikh Albani رحمہ اللہ ko Pakistan mein Ahle Hadees Ulama aur Jamiat Ahle Hadees ke hawaala se kai majaalis mein unki karkardagi aur ahyaa e deen Quran o Sunnat ke liye ki jaane waali koshisho'n se agaah kiya. Inko Pakistan mein Ahle Hadees ki khidmaat jaankar nihayat khushi ho rahi thi aur khaas taur par Allama Ehsan Ilahi Zaheer aur Allama (Shaheed رحمہ اللہ), Shah Badiuddin Shah Rasshadi رحمہ اللہ ke tazkirah aur khidmaat par wo mujhe baar baar Ahle Hadees ulama aur idaaro'n ke baaham ittefaq o ittehad ki taraf tawajjo mabzool<sup>10</sup> karwate rahe. Wo naseehat kar rahe the ke jis Hindustan mein saamiya daur mein Salafi ulama ne ilm e Hadees aur Tauheed o Sunnat ki khidmat sar-anjaam di hai. Sabeqa riwayaat ko zinda rakhte hue maujooda daur mein bhi ulama ko isi tarha Tauheed o Sunnat ki aabiyaari ke liye mil jul kar ittefaq o ittehad se kaam karne ki zaroorat hai.

Maine Shaikh Albani رحمہ اللہ ke saath guzare chand dino'n mein bohot kuch haasil kiya aur wo jaha'n mii zindagi ke yadgaar ahem dino'n mein shumar hote hain aur Jordan ke darus saltanat Amman se Shaikh Albani رحمہ اللہ ki mulaqat ke baad Madina Munawwara poho'nch gaya. Is lehaz se mujhe khadim Sunnat e Rasool ﷺ, Mujaddid e Islam Allama Muhammad Nasiruddin Albani رحمہ اللہ ka shagird banney ki sa'adat naseeb hui.

<sup>9</sup> T: Sheeftagi Ke Andaaz Se, Ashiqana Andaaz Se

<sup>10</sup> T: Charkh Kiya Gaya, Lagaaya Gaya

## Sakhaawat o Infaaq:

Shaikh Albani رحمہ اللہ ka khadim bayan kart hai ke kai martaba dekhne mein aaya ke Shaikh Albani رحمہ اللہ se kisi masjid ki ta'ameer ke liye ya kisi faqeer mohtaaj ke liye yaa kisi bewa aurat se taaon ki darkhwast ki gai to unho'n ne kabhi inkaar nahi kiya.

Shaikh Albani رحمہ اللہ ki khidmat mein ek mareez hazir hua. Wointehai muflis aur la-chaar tha aur isey marz ke ilaaj ke liye teeko'n ki zarurat thi. Shaikh Albani رحمہ اللہ ne apne khadim ko tehqeeq ki zimmedaari sau'npi, jab isne bataya ke waqai ye durust kehta hai aur taaon ka mustahiq hai to Shaikh Albani رحمہ اللہ ne matlooba teeke khareene ke liye raqm muhaiyya kardi. Usne apna ilaaj karaaya aur Allah Subhanahu wa Ta'ala ne isey shifa ataa kardi. Shaikh Albani رحمہ اللہ ka khadim bayan karta hai ke maine apni shadi ka iraada kiya, shadi je akhrajat ke liye maine bohot ahbaab se rabt kiya. Lekin kahee'n se bhi mujhe qarz naa mil sakaa.

Mere zahen mein ek maldaar shakhs ka khayal aaya. Wo Shaikh Albani رحمہ اللہ ka aqeedat mand tha. Maine Shaikh Albani رحمہ اللہ ki ehliya se arz ki ke agar Shaikh Albani رحمہ اللہ is maldaar ko keh de'n to wo mujhe qarz de dega. Shaikh Albani رحمہ اللہ ko jab apni ehliya ki wistaat se meri zarurat ka pataa chala to unho'n ne mujhe 1000 dinar bataur e taaon naa-qaabile wapasi aur uske alaawa matlooba raqm faraaham kardi. Shaikh Albani رحمہ اللہ ki faiyyazi ka ye manzar dekh kar meri aankho'n se aa'nsu chalak padey aur Shaikh Albani رحمہ اللہ ko dil ki gehrai se dua'e'n dene lagaa.

Ek dafa Shaikh Albani رحمہ اللہ ki khidmat mein ek aurat aai, jisne bank se sood par qarz le rakha tha. Qarz ki raqm 7000 dinar thi aur is par mahwaar isey sood adaa karna padta tha. Usne taaon ki darkhwast ki to Shaikh ne Bank ka qarz utaarne ke liye matlooba raqm faraham kardi aur wo aurat apne baccho'n ke hamrah Shaikh ko dua'e'n deti hui rawaana hui.

Shaikh Albani رحمہ اللہ ne Saheeh, Zaeef aur Mauzoo riwayaat ki nishandahi karke ummat e muslim par bohot badaa ehsaan kiya hai aur ulama e ummat ke liye asaani paeda kardi hai ke wo Saheeh, Zaeef aur Mauzoo riwayaat se gaah hogae hain. Shaikh Albani رحمہ اللہ ki 2 kitabe'n *Silsilah al Ahadees as Saheeha* aur *Silsilah al Ahadees uz Zaeefa* ke naam par manzar e aam par aachuki hain.

## Ibadaat Mein Mashghooliyat:

Shaikh Albani رحمہ اللہ Allah Subhanahu wa Ta'ala ki ibadat badi dillagi aur dil sozi se kiya karte the. Nawaafil aur sunnato'n ka badaa ehtemaam karte. Shaikh Albani رحمہ اللہ apne shagirdo'n ko naa-sehaana andaaz mein ye talqee kiya karte the ke aap Syed Sabiq ki *Al Fiqa al Muyassar* aur *Fiqa as Sunnah*, Imam San-aani ki *Subul us Salaam*, Shaikh Abu Taiyyab Siddiq Hasan Khan ki *Ar Raudah an Nadiyyah*, *Tafseer Ibne Kaseer*, Imam Ibne Taimiyyah aur Hafiz Ibne Qaiyyim al Jauziyya ki kitabo'n ka kasrat se mutalea kiya kare'n.

Deen ka ilm haasil karne waale talaba ko khaas ye naseehat karte ke wo taqwa ko apna sheaar banae'n aur

وَاتَّقُوا اللَّهَ يَعْلَمَ اللَّهُ ko hamesha pesh e nazar rakehe'n.

## Aulaad:

Shaikh Albani رحمہ اللہ ne 3 shadiya'n kee'n aur teeno'n biwiyo'n se Allah Subhanahu wa Ta'ala ne saaleh aulaad ataa ki, jiski tafseel kuch is tarha hai:

Pehli Biwi se	Abdur Rahman, Abdul Lateef aur Abudr Razzaq
Doosri Biwi se	A. Musawwir, Abdul Al A'ala, Muhammad Abdul Muhaimin, Aneesa, Aasiya, Salaamah, Hasaana aur Sakeena aur
Teesri Biwi se	Abdullah

Aapki beti Shaikha Aneesah ko ilmi maidan mein bohot a'ala o arfa muqam haasil hua.

### Shaikh Albani رحمته اللہ علیہ ki Wasiyyat:

Shaikh Albani رحمته اللہ علیہ apni wasiyyat mein likhte hain: Main apne ahel o ayaal, aqraba, asdaq aur har mohib e saadiq ko wasiyyat karta hu'n ke jab wo meri wafaat ki khabar sune to meri bakhshish aur rahmat ki dua kare aur mere liye noha aur been naa kare.

Meri fauri tadfeen ki jaae, mere aqaarib aur bhaiyo'n ko ittela naa di jaae. Haa'n itne afraad ko zaroor mutalle kiya jaae ke jinke zariye se tajheez o tadfeen ka zaroori bandobast ho sakey. Mere mukhlis dost aur padosi mohtaram Izzat Khizar Abu Abdullah mujhe ghust de'n, wo ghust mein bataur e muaawin jisey pasand kare'n saath milaa le'n. Meri tadfeen qareebi qabarstan mein ki jaae, taa-ke janaaza uthaane waalo'nko maiyyat gaadi mein rakhne ki zaroorat pesh naa aae. Isi tarha Janaze mein shamil hone waalo'n ko bhi gadiyo'n mein sawat hone ki zaroorat pesh naa aae. Qabar aise puraane qabarstan mein khodi jaae, jiske baare mein ghaalib gumaan yehi ho ke isey kabhi ukhaada nahi jaaega.

Main jis ilaae mein wafaat pao'n, waha'n rehne waale ahbaab meri is aulaad ko ittela naa de'n jo is ilaaqe se bahar rehti ho. Haa'n mera janaaza qabarstan le jaane ke baad khabar di jaa sakti hai, taa-ke mere janaaze mein takheer naa ho. Main Rabb e Kareem se ilteja karta hu'n ke jab isse meri mulaqaat ho to isi haalat mein ho ke usne mere tamaam gunah moaaf farma diye ho'n.

Main apni poori libraray Jaamea Islamiya Madina Munawwara ke naam waqf karne ki wasiyyat karta hu'n. Meri tamaam kitabe'n chaahe wo matbua ho'n, yaa ghair matbua, ya foto-set aur makhtutaat ki shakal mein ho'n. Mere khat mein likhi hu'n yaa kisi aur ke khat mein. Sabki sab Jaamea Islamiya Madina Munawwara ke halaae kardi jaae'n. Kyou'nke ye azeem danishgaah Kitab o Sunnat ki dawat aur salaf e saleheen ke manhaj ka khazeena hai. Main is darsghah mein mudarris reh chuka hu'n, meri bohot si yaade'n isse wabista hain. Ye wasiyyat karte hue mujhe ummeed hai ke Allah Rabbul Izzat in kitabo'n ke zariye Jaamea mein aane waalo'n ko mustafeed farmaaega. Jaisa ke Rabb e Kareem ne waha'n zamana e tadrees mein saheb e kutub ke zariye se talaba ko faaeda poh'nchaaya. Allah Rabbul Izzat mera ikhlaas qubool farmae aur talaba ki duaao'n ki badaulat mujhe nafa poh'nchaae. Ameen

Tehreer:

Mohtaaj e Rahmat Rabbul A'alameen  
Muhammad Nasiruddin Albani

### Wafaat:

Allama Albani رحمته اللہ علیہ 22 Jamadil Aakhir 1420h, ba-mutabiq October 1999 baroz hafta, A'asr ke baad ghuroob e aftaab se pehle Jordan ke darul hukumat Amman mein 88 saal ki umar mein faut hue. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Namaz e Isha ke baad Ustad Shaikh Muhammad Ibrahim Shaqrah ne namaz e janaaza padhaai aur mahella hamlaan ke qadeemi qabrastan mein unhe'n supurd e khaak kar diya gaya.

*Asmaan Unki Lahed Par Shabnam Afshaani Kare*

Khaksaar

*Ali Muhammad Abu Turaab*

Mudeer Jaamea Salafiyya Dawatul Haq  
Koeta, Balochistan  
July 2009

## Baab 4: Shaikh Albani رحمته الله Ka Asar Angez Fikri Khitaab

إِنَّ الْحَمْدَ لِلَّهِ حَمْدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...

أَمَّا بَعْدُ: وَشَرُّ الْأُمُورِ مُخَدَّاتُهَا وَكُلُّ مُخَدَّتَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ. فَإِنْ أَحْسَنْتَ الْحَدِيثَ كِتَابَ اللَّهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Bila-shubha tamaam taareefe'n Allah ke liye hain. Ham iski taareef karte hain. Ham isse madad maangte hain aur ham isse bakhshish talab karte hain. Ham Allah Ta'ala ke huzoor apne nafso'n ki shararto'n aur apne amaal ki buraiyo'n se panaah maangte hain.

Jisko Allah Ta'ala hidaayat de, isey koi gumrah karne waala nahi aur jisko wo gumrah karde isey koi hidaayat dene waala nahi aur main gawahi deta hu'n ke Allah Ta'ala ke siwa koi ma'abood e bar-haq nahi, wo akela hai, iska koi shareek nahi. Aur main gawahi deta hu'n ke Syedna Muhammad ﷺ Allah ke bande aur uske Rasool hain.

Hamd o Salaat ke baad! Bila-shubha behtareen kalaam, Allah ka kalaam hai. Aur behtareen rehnumaai Syedna Muhammad ﷺ ki rehnumaai hai aur badd-tareen umoor, Deen mein nai ejadaat hain aur deen mein har nai ejaad bidat hai aur har bidat gumrahi hai aur har gumrahi Jahannam raseed hogi.

Biradar Ustaz Ibrahim ne apni guftagu mein mere mutalliqli jo ta'areefi kalimat kahe hain aur mere baare mein jis husn e zan ka izhaar kiya hai is par main inka shukriya adaa karta hu'n. Agarche main wo kuch nahi, jiska tazkirah mere baare mein kiya gaya hai.<sup>11</sup>

Main is mauqe par Khalifa e Awwal Syedna Abu Bakar Siddiq رضي الله عنه ki iqteda karte hue wohi kuch kehna munaasib samajhta hu'n jo unho'n ne us waqt kaha jab ek shakhs ne unke roo-baru ta'areefi kalimat kahe. Taareef karne waale ne agarche ghuloo se kaam liya, lekin Khalifa e Awwal Syedna Abu Bakar Siddiq رضي الله عنه bila-shubha bade buland muqam par faaez the. Wo Rasool Allah ﷺ ke khalifa e awwal aur har lehaz se taareef ke qaabil the, lekin unho'n ne to apni taareef karte hue sunaa to ye irshad farmaya: Ilaahi! Jo kuch ye log kehte hain, iski wajah se mera muakheza naa karna, jo guman ye karte hain mujhe isse behtar banaade aur jo nahi jaante wo meri khatae'n mujhe ma'af karde.<sup>12</sup>

Main bilkul sach keh raha hu'n ke jo kuch faazil bhai Ibrahim ne mere baare mein irshad farmaya hai main waisa nahi hu'n. Maint o sirf ek talib e ilm hu'n. Har talib e ilm ka ye farz hai ke wo Nabi ﷺ ke is farman par amal paera ho. Aap ﷺ ne irshad farmaya: Meri janib se tableegh karo khwah ek ayat hi kyou'n naa ho. Bani Israel ke hawaale se bayan karo isme koi harj nahi (basharte ke wo durust ho), jisne amadan mujh par jhoot baandha apna thikaana jahannam mein banaale.<sup>13</sup>

Nabi e Kareem ﷺ ke is irshad e giraami ke taa'eed mein Kitab e Ilaahi Quran e Majeed mein bhi bohot se Dalaael warid hue hain.

Ham Rasool Allah ﷺ ki hadees ko logo'n tak poh'nchaane mein apni bisaat ke mutabiq bharpoor koshish karte hain ke jiska aam logo'n ko ilm nahi. Lekin iska ye matlab nahi ke bohot buland muqam par bhi faaez ho gae hain jaisa ke beshtar bhai hamare baare mein husne zan rakhte hain. Baat ye nahi ke ham kisi darja kamaal tak poho'nch gae hain. Balke haqeeqat ye hai ke main jab kabhi kisi ki zubaan se apne baare mein ta'areefi kalimat sunta hu'n

<sup>11</sup> Ustad Ibrahim hafizahullah ne Allama Muhammad Nasiruddin Albani (rh) ke khitab se pehle mukhtasar andaaz mein unke baare mein ta'areefi kalimaat kahe aur Shaikh Albani (rh) ko unki ilmi khidmaat par kharaaj e tehseen pesh kiya tha.

<sup>12</sup> Al Adab al Mufrad lil Bukhari: P761; Shob ul Imaan lil Bayhaqi: 5433-5434; Fathul Baari by Ibne Hajar Asqalaani: V10 P489

<sup>13</sup> Bukhari: 3411



to dil ki gehrai se mehsoos karta hu'n ke main aisa hargiz nahi hu'n. Mujhe ye misaal yaad aajaati hai jo adeebo'n ke yaha'n badi mashoor o maarooof hai:

Hamaari sarzameen ka baghaas naami chota saa parinda apne aapko gidh ki maanind samajhta hai.<sup>14</sup>

Mumkin hai meri pesh karda misaal se baaz ehbaab samajh naa paae ho'n aur wo ye naa jaan sakey ho'n ke misaal pesh karne se mera maqsad kya hai? Dar-asal baghaas ek chota sa parinda hai, jiski kuch haisiyat nahi hoti aur naa iski koi qadar o qeemat samjhi jaati hai. Ye chota saa parinda un logo'n ke nazdeek gidh jaisa taqatwar hota hai, jo haqeeqat mein gidh ki taaqat aur uske bhari bharkam hone ke baare mein naa-waqif hote hain.

Ye misaal aksar o beshtar un logo'n par saadiq aati hai jo dawat ka kaam karte hue phooley nahi samaate. Unhe'n apne kaam par badaa fakhr hota hai. Lekin Allah khoob jaanta hai ke us waqt tamaam tar alam e islam mein khulaa nazar aaraha hai. Alam e islam mein bohot kam aise afraad paae jaate hain, jinke baare mein ye kaha jaae ke wo saheeh ma'ano'n mein aalim o faazil hain aur wo ilm ke mutabiq aamil bhi hain.

Imam Bukhari ne apni kitab Saheeh Bukhari mein Syedna Abdullah bin Umro bin A'aas ؓ ke hawaale se ek hadees naqal ki hai, Rasool Allah ﷺ ne farmaya: Bila-shubha Allah Ta'ala ilm ko ulama ke seeno'n se cheen kar nahi nikaalega. Balke wo ulama ke khaatme se khatam karega, yaha'n tak ke koi aalim baaqi naa rahega. Log jaahilo'n ko apna sardar banale'nge. Unse masael dariyaf kiye jaae'nge. Wo baghair ilm ke fatwa de'nge, khud bhi gumrah ho'nge aur doosro'n ko bhi gumrah kare'nge.<sup>15</sup>

Jab Allah Ta'ala ilm ko khatam karna chaahenge to isey ulama ke seeno'n se cheen kar nahi nikale'nge. Aisa nahi hoga ke koi aalim dekhte hi dekhte jaahil e mutlaq ban jaae aur uske baare mein you'n mehsoos hone lage ke iska ilm ke saath koi waasta hi nahi raha. Allah Subhanahu wa Ta'ala ka ye tarz e amal apne bando'n ke saath kabhi nahi raha. Khaas taur par Allah Ta'ala ne apne in nek bando'n ke seeno'n se ilm ko salb nahi kiya, jinho'n ne deen ke ilm ko mahez Allah Subhanahu wa Ta'ala ki razaa ke liye haasil kiya ho.

Azizaan e zee wiqaar! Aaj ka ye ijtema ilm haasil karne ke liye munaqqid kiya gaya hai. Bila-shubha Allah Rabbul Izzat adl o insaaf karne waala haakim hai. Wo ulama ke seeno'n se qata'an ilm ko cheen kar nahi nikaalta. Albatta Allah Ta'ala ka apni makhloq mein ye tareeq e kaar jaari o saari hai ke wo ulama ke khatme se ilm ko khatam karta hai. Jaisa ke Syed ul Ulama wal Ambiya Syedna Muhammad ﷺ apnir 63 saala bharpoor zindagi basar karne ke baad Allah Subhanahu wa Ta'ala ko pyaare ho gae.

Jaha'n tak Rasool Allah ﷺ ke is irshad e giraami ka ta'alluq hai: Yaha'n tak ke jab wo kisi aalim ko baaqi nahi chodega to log jaahilo'n ko apna sardar banale'nge. Unse masael dariyaf kiye jaae'nge. Wo bahgair ilm ke fatwa de'nge, wo khud bhi gumrah ho'nge aur doosro'n ko bhi gumrah kare'nge.

Iska matlab ye nahi ke Allah Ta'ala rooe zameen par kisi aalim ko baaqi nahi chodega. Jiske zariye se Allah Ta'ala ki hujjat iske bando'n par qaaem hogi, balke iska ma'ana o mafhoom ye hai ke: Soorat e haal ye hogi ke jis qadar zamaana muakkhar hota jaaega, itna hi ilm kam hota jaaega. Jis qadar waqt mein takheer hoti jaaegi, isi qadar ilm mein kami aur nuqsan wuqoo pazeer hota jaaega.<sup>16</sup>

Naubat baae'n jaar syed ke rooe zameen par koi aisa shakhs nahi rahega jo Allah Allah kehta ho.

<sup>14</sup> Ye bayan kiya jaata hai ke استتسر الطائر ke parinda taaqat mein gidh ban gaya. Iska matlab ye hai ke kamzor apne aapko taqatwar samajhne lagaa. Baghaas: Ek kamzor o naheef parinda hai. An Nihaaya: V1 P104; Lisaan al Arab: V3 P119

<sup>15</sup> Bukhari:100; Muslim:2673

<sup>16</sup> Nabi ﷺ ka irshad hai: Qiyaamat ki alaamato'n mein se ek alaamat ye hai ke ilm kam hota jaaega (Bukhari: 81; Muslim: 2671) Ye hadees Anas bin Malik ؓ se marwi hai: Ek riwayat is tarha hai: Qurb e qiyaamat mein auqaat qareeb ho jaae'nge aur ilm kam ho jaaega. (Bukhari: 6037, Ye hadees Syedna Abu Huraira ؓ se marwi hai)

Aap tamaam ahabab ne ye saheeh hadees kai martaba suni hogi, Rasool Allah ﷺ ne irshad farmaya: Qiyaamat qaaem nahi hogi is haal mein ke rooe zameen par koi Allah Allah kehta ho.<sup>17</sup>

Qabl azeen jo hadees bayan hui aur isme jin logo'n ko sardar banaane ki taraf ishaara kiya gaya hai. In logo'n ki misaale'n badi kasrat se paai jaati hain. Bayan karda hadees ke alfaaz ye hain: Allah ilm ko ulama ke khatme ke saath khatam karega, yaha'n tak ke jab kisi aalim ko baaqi nahi chodega to log jaahilo'n ko apna sardar banale'nge.

Ye jaahil sardar Quran o Sunnat ki aisee tafseer karte hain, jo sabeqa Salaf e Saleheen ki bayan karda tafseer se mukhtalif maloom hoti hai.

Juhala mundarja zail hadees ko bataur e daleel pesh karte hue kehte hain ke mufrad lafz Allah ka wird karna jaaaz balke mustahab hai.

Qiyaamat qaaem nahi hogi, jab tak ke rooe zameen par ek shakhs bhi Allah Allah kehta hoga.<sup>18</sup>

Lekin koi shakhs is istedlal se dhoka naa khaae aur jahalat ka shikar naa ho. Main is majlis mein maujood apne tamaam bhaiyo'n ko waazeh taur par bataa dena chaahta hu'n ke ye tafseer baatil hai. Jhoot ka palinda, saraasar fareb aur dhoka hai.

1. Is tafseer ke baatil hone ki pehli daleel ye hai ke uske bar-aks Rasool Allah ﷺ ka farman maujood hai. Jisme mufrad lafz Allah ka wird karne se mana kiya gaya hai.
2. Doosri daleel ye hai ke agar bayan ki gai hadees ka matlab ye hota to Salaf e Saleheen zaroor is par amal paera hote. Choo'nke Salaf e Saleheen mein se kisi ek ne bhi mufrad lafz Allah Ta'ala wird nahi kiya to isse saabit hua ke aisa karna baatil hai. Mazeed bar-aa'n Syedna Imam Ahmad bin Hambal رحمه الله ne apni kitab Musnad mein saheeh sanad ke saath hadees naqal ki hai, jisse bhi ye saabit hota hai ke ye tafseer baatil hai. Musnad Imam Ahmad bin Hambal رحمه الله mein mazkoor hadees ke alfaaz ye hain: Qiyaamat Qaaem nahi hogi, taa-waqtiya rooe zameen par koi ek shakhs bhi لا إله إلا الله ka wird karta hoga.<sup>19</sup>

Dar-asal pehle bayan ki gai hadees mein mazkoor Allah Allah se muraad لا إله إلا الله hi hai. Bade afsos se ye kehna padh raha hai ke aaj rooe zameen aise ulama se khali hogai hai ke jinho'n ne is wase'e o a'areez duniya ko ilm se bhar diya tha aur unho'n ne ummat ki safo'n mein ilm ko phaela diya tha.

Aaj to surat e haal is she'er ki misdaq dikhai deti hai, kisi shaaer ne kya khoob kaha:

Jab unhe'n shumar kiya jaata tha to wo tadaad mein thode hote the, lekin aaj to wo tadaad mein bohot hi kam ho chuke hain.

Ham Allah Subhanahu wa Ta'ala se ilteja karte hain ke wo hame'n in talib e ilmo'n mein shamil karde, jo ulama e haq ke manhaj par chalte hain aur sidq e dil se unke raaste par gaamzan hote hain. Iske saath saath ham ye bhi ilteja karte hain ke wo hame'n in talib e ilmo'n mein se kardy jo is raaste par chalne waale hain. Jiski Rasool Allah ﷺ ne apne darj e zail farman mein nishan dahi ki hai. Rasool Allah ﷺ ne irshad farmaya: Jo aise raaste par chala jisme wo ilm talash karta ha, to Allah Ta'ala ne isey Jannat ke raaste par chala diya.<sup>20</sup>

<sup>17</sup> Muslim: 148 Syed Anas bin Malik رحمه الله se in alfaz ke saath hadees marwi hai: Qiyaamat qaaem nahi hogi, taa-waqtiya zameen par Allah Allah nahi kiya jaaega. Syedna Anas bin Malik رحمه الله se in alfaz ke saath bhi hadees marwi hai: Qiyaamat us shakhs par qaaem nahi hogi, jo Allah Allah kehta hoga.

<sup>18</sup> Allama Nawab Muhammad Siddiq Hasan Khan ne apni kitab Ad Deen ul Khaalis: V3 P577-578 mein ek ahem bahes tehreer ki hai. Jisme unho'n ye saabit kiya hai ke mufrad lafz Allah ka wird karna

ghair sharai amal hai. Kitab o Sunnat aur aqwal e Sahaba Ikram رحمه الله aisa karna saabit nahi hai aur naa Khair ul Quroon ke bashindo'n ka is par amal saabit hai. Mazeed dekhiye: Mojam al Manaahi al Lafziyah: P120-121

<sup>19</sup> Musnad Ahmad: V3 P268; Sheeh Ibne Hibban: 6848; Al Mawaarid: 1911; Mustadrak Haakim: 8559

<sup>20</sup> Muslim: 3699

Yaha'n behtar maloom hot hai ke main ilm ki ehmiyat ke baare mein aapki khidmat mein wo chand ayaat pesh karu'n ke jin mein ilm ki ehmiyat ko ujaagar kiya gaya hai. Irshad e Baari Ta'ala hai:

Kaho, Bhalaa Jo Log Ilm Rakhte Hain Aur Jo Ilm Nahi Rakhte Kya Dono Baraabar Ho Sakte Hain? <sup>21</sup>

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Mazeed farmaya:

Jo Log Tum Mein Se Imaan Laae Hain Aur Jin ko Ilm Ataa Kiya Gaya Hai, Allah Unke Darje Buland Karega. <sup>22</sup>

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Qaabil e ghaur baat ye hai ke wo kaunsa ilm hai ke jis ilm se araasta logo'n ki Allah Subhanahu wa Ta'ala ne taareef ki hai aur unki raah par chalne waale log'n ke tarz e amal ko saraaha hai? Iska saheeh jawab wohi hai jo Shaikh ul Islam Ibne Taimiyya رحمته الله عليه ke shagird e rasheed Hafiz Ibnul Qaiyyim رحمته الله عليه ne diya hai. Unho'n ne apne darj e zail asha'ar mein farmaya:

Haqeeqi ilm wo hai jo Allah Ta'ala ne farmaya aur jo iske Rasool ne farmaya aur Sahaba Ikram رضي الله عنهم ne irshad farmaya.

Khabardaar Sifaat e ilaahiya ka inkaar naa kare'n aur naa unki nafee kare'n, Allah ki tamseel aur tashbeeh bayan karne se bhi parhez kare'n. <sup>23</sup>

Mundarja baala ashaar mein ilm ki khush usloobi ke saath taareef ki gai hai, hamne shoara ke kalaam mein is noaiyat ka usloob shaaz o nadir hi dekha hai. Dar haqeeqat ulama ke kahe hue ash-aar deegar shoara se bilkul mukhtalif hote hain. Hafiz Ibnul Qaiyyim رحمته الله عليه ek buland paaya aalim e deen the aur wo nihayat umda andaz mein shaeraana kalaam kehne par bhi mahaarat rakhte the. Unho'n ne apne ashaar mein badi wazaahat ke saath mundarja zail haqaaeq ko ashkaar kiya:

1. Ilm wo hai jo Allah Subhanahu wa Ta'ala ne irshad farmaya
2. Ilm wo hai jo Rasool Allah ﷺ ne irshad farmaya
3. Ilm wo hai jo Sahaba Ikram رضي الله عنهم ne farmaya <sup>24</sup>

Hafiz Ibnul Qaiyyim al Jauzi رحمته الله عليه ki ye baat hame'n ek ahem haqeeqat ki yaad dahaani karaati hai, jisse beshtar wo muballegheen gahfil hain. Jo us waqt alam e islam mein har taraf logo'n ko islam ki dawat dene ke liye masroof e amal hain. Haqeeqat tak rasaai tamaam muballegheen ke liye az hadd zaroori hai.

Wo haqeeqat kya hai?

Tamaam muballegheenke nazdeek yehi baat mashoor o maarooof hai ke islam sirf Kitabullah aur Sunnat e Rasool Allah ﷺ ka naam hai. Ye kehna durust hai, isme koi shako shubha nahi. Hafiz Ibnul Qaiyyim al Jauzi رحمته الله عليه ne apne ash-aar mein tazkirah kiya hai. Unho'n ne asha'ar mein Kitabullah aur Sunnat e Rasool Allah ﷺ ke farmaeen ke baad Jaleel ul Qadr Sahaba Ikram رضي الله عنهم ke irshadat ko saheeh ilm qaraar diya hai, jaisa ke darj e zail sher se saabit hai:

<sup>21</sup> Surah Zumar: 9

<sup>22</sup> Surah Mujadela: 11

<sup>23</sup> Elaam al Muwaqqeen: V2 P149; Hafiz Ibnul Qaiyyim al Jauzi (rh) ke aur asha'aar bhi hain jo Al Kafiya ash Shafiya Fil Intesaar lil Firqa an Naajiya mein dekhe jaa sakte hain: V2 P161

<sup>24</sup> Ye nukta Allama Ibne Abdul Barr (rh) ne apni kitab Bayan ul Ilm wa Fadhl mein bayan kiya hai: V2 P990 wo mazeed likhte hain: Quran e Majeed ki iqtada karo aur is Rasool ﷺ ki sunnat par amal

karo jo pakiza deen e haneef ke saath mab-oos hue. Phir Sahaba Ikram رضي الله عنهم ke tarz e amal ko ikhteyar karna. Wo aqalmand aur ahle baseerat the. Siyaaq o sabaag ko malhoor rakhte hue maine apni taraf se iska izaafa kiya hai (Abu Moaz Khalid bin A. Ala'aal)

Ilm wo hai jo Allah Ta'ala ne farmaya aur uske Rasool e Maqbool ﷺ ne farmaya aur Sahaba Ikram رضى الله عنهم ne farmaya, isme koi ikhtelaf nahi hai.

Lekin aaj kal ham shaaz o nadir hi kisi shakhs se suntey hain ke wo Allah Ta'ala aur Rasool Allah ﷺ ke farameen ke saath saath Sahaba Ikram رضى الله عنهم ke faham o tashreeh ka bhi tazkirah karta ho. Halaa'nke Sahaba Ikram رضى الله عنهم hi haqeeqatan Salaf o Saleheen hain. Sahaba Ikram رضى الله عنهم ke baare mein Nabi ﷺ se ye hadees mutawatir sanad ke saath warid hui hai. Aap ﷺ farmate hain: Mere zamaane ke log behtar hain.

Biradaraan zee wiqaar! Kahee'n aap bhi aise naa kehna jaisa beshtar muballegheen kehte sunaai dete hain. Wo is mutawaatir hadees ko in alfaz ke saath bayan karte hain: Mera zamaana tamaam zamaano se behtar hai.

Yaad rahe ke Khair ul Quroon ke alfaaz Bukhari, Muslim aur deegar ahadees ki kitabo'n se saabit nahi. Saheeh hadees ke alfaaz is tarha hai: Behtareen log mere zamane ke hain, yaane Sahaba Ikram رضى الله عنهم, phir wo log jo unke qareeb hain, yaane taabaeen aur phir wo log jo unke qareeb hain. Yaane tabe taabaeen.

Wo 3 zamaane jinke behtar hone ki gawahi di gai, unme pehla zamana Sahaba Ikram رضى الله عنهم ka hai. Hafiz Ibnul Qaiyyim al Jauzi رضى الله عنه ne Sahaba Ikram رضى الله عنهم ko Kitab o Sunnat ke saath milaa kar bayan kiya. Hafiz Ibnul Qaiyyim al Jauzi رضى الله عنه ne apni raae, ijtehaad ya istembaar ki binaa par Sahaba Ikram رضى الله عنهم ko Kitab o Sunnat ke saath milaaya? Agar aisa hota to isme ghalati ka imkan tha, kyou'nke misl mashoor hai: Har umda ghoda lad-khadaa jaata hai.

Iske jawab mein ye arz kar dena zaroori samajhta hu'n ke Hafiz Ibnul Qaiyyim al Jauzi رضى الله عنه ne Kitab o Sunnat ke baad Sahaba Ikram رضى الله عنهم ka zikar apne ijtehaad ya istembaat ki binaa par nahi kiya. Kyou'nke agar aisa hota to isme ghalati ka imkan tha. Balke unho'n ne ye mauqaf Kitabul Quran e Majeed aur Rasool Allah ﷺ ki hadees par etemaad karte hue ikhteyar kiya.

Quran e Majeed mein Allah Subhanahu wa Ta'ala ka irshad hai:

Jo Rasool Ki Mukhalifat Karega Hidayat Waazeh Hojaane Ke Baad Aur Momino'n Ke Raaste Ke Siwa Aur Raaste Par Chlega To Jidhar Wo Chalta Hai Ham Usey Idhar Hi Chalne De'nge Aur Qiyaamat Ke Din Jahannam Mein Dakhil Kare'nge Aur Wo Buree Jagah Hai.<sup>25</sup>

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا.

Allah Rabbul Izzat ne وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ kehne par iktefa nahi kiya. Agar Allah Subhanahu wa Ta'ala itna hi ishaara farmadete to farman bar-haq hota. Lekin Allah Subhanahu wa Ta'ala ne apni hikmat e baalegha se tafseel ke saath irshad farmaya aur isi baat ki wazaahat aur tashreeh o tafseer hamare pesh e nazar hai. Allah Subhanahu wa Ta'ala ne apne farman mein وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ka tazkirah kiya aur you'n irshad farmaya:

Jo Rasool Ki Mukhalifat Karega Hidayat Waazeh Hojaane Ke Baad Aur Momino'n Ke Raaste Ke Siwa Aur Raaste Par Chlega To Jidhar Wo Chalta Hai Ham Usey Udhar Hi Chalne De'nge Aur Qiyaamat Ke Din Jahannam Mein Dakhil Kare'nge Aur Wo Buree Jagah Hai.<sup>26</sup>

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا.

Azeezan e Min! meri ye dili khwahish hai ke ye ayat e kareema aapke dil o dimaagh mein acchi tarha samaa jaae aur ye kisi surate mein aapke zehno'n se mahu naa ho. Is liye ke ye ayat e kareema isi tarha bar-haq hai, jis tarha aapka bolna aur kalaam karna haqeeqat par mabni hai. Agar aap tamaam ahabab aur dawat o irshad ke maidan mein masroof e amal tamaam ulama e ikram is ayat e kareema ko apne pesh e nazar rakhe'n to sirat e mustaqeem

<sup>25</sup> Surah Nisa: 115

<sup>26</sup> Surah Nisa: 115

se daae'n baae'n khisakne aur nikalne se mehfooz aur har qism ke inheraaf se najaat paa jaae'nge aur najaat naa paane waale firqo'n mein se kisi firqe ke kisi ek mas-ale mein bhi maloos nahi ho'nge.

Nabi ﷺ ki ek mashoor o maaroof hadees hai, jisey ab main aapki khidmat mein bataur e daleel pesh karta hu'n. Rasool Allah ﷺ ne irshad farmaya: Meri ummat anqareb 73 firqo'n mein bat jaaegi, ek ke alaawa sab firqe Jahannam raseed ho'nge. Sahaba Ikram عليهم السلام ne arz kiya ke wo kaun sa khush naseeb firqa jannati hoga? Aap ﷺ ne farmaya: Wo khushnaseeb firqa wo hoga jis par *Al Jama'ah* ka itlaaq hota hai.<sup>27</sup>

Yaad rahe ke mazkoora ayat mein سَبِيلِ الْمُؤْمِنِينَ mein الْمُؤْمِنِينَ ko *Al Jama'ah* qaraar diya gaya hai. Ahle imaan ki jamat ke afraad hi wo khush naseeb log hain, jo Rasool Allah ﷺ aur Jaleel ul qadar Sahaba Ikram عليهم السلام ke naqsh e qadam par chalne ki sa'adat haasil karte hain.

Dar asal mazkoora baala hadees is ayat وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ki khosha cheeni hai.

Yaad rahe ke jo shakhs Rasool Allah ﷺ ki mukhalifat karta hai aur momino'n ke raaste ke alaawa kisi doosri raah par chalta hai, isey Jahannam ki waeed sunaai gai hai. Iska mafhoom mukhalif ye hoga ke jo shakhs Rasool Allah ﷺ ke hukum par sar e tasleem kham kar deta hai aur momino'n ki raah par gamzan hota hai, is ke saath Jannat ka waada kiya gaya hai, bila-shubha wo jannati hoga.

Jab Rasool Allah ﷺ se daryaaft kiya gaya ke najaat paane waala firqa kaunsa hoga? To Aap ﷺ ne farmaya: wo *Al Jama'ah* ke afraad ho'nge. Dar asal *Al Jama'ah* ke afraad ho'nge. Dar asal *Al Jama'ah* ka itlaaq ahle imaan par hota hai.

Rasool Allah ﷺ se ek aur hadees bhi marwi hai, jo pehli hadees ki mazeed wazaahat karti hai, Rasool Allah ﷺ ne irshad farmaya: (Najaat paane waali jamat wo hogi) jo mere aur mere sahaba عليهم السلام ke tarz e amal ko ikhteyar karne waali hogi.<sup>28</sup>

Yaad rahe ke Quran e Majeed mein سَبِيلِ الْمُؤْمِنِينَ se muraad Sahaba Ikram عليهم السلام ka raasta hai. Sahaba Ikram عليهم السلام hi wo khush naseeb momin hain jinho'n ne baraah e raast Rasool Allah ﷺ se faiz haasil kiya. Hafiz Ibnul Qiyyim al Jauzi رحمته الله ne Quran o Hadees ke farameen ke saath Sahaba Ikram عليهم السلام ke irshadaat ko ikhteyar karne ka jo tazkirah kiya hai wo apni taraf se ijtehaad ki buniyad par nahi kiya.

Dar asal unho'n ne pehle bayan ki gai Qurani ayaat aur hadees se istedlal karte hue aqwaal e sahaba ko zaoori qaraar diya hai. Isi tarha main Ahle Majlis ki khidmat mein Syedna Irbaaz bin Saariya رحمته الله se marwi hadees bataur e daleel pesh karta hu'n. Wo bayan karte hain ke Rasool Allah ﷺ ne irshad farmaya: Tum meri sunnat aur mere baad hidayat yaafta Qhulafa e Rashdeen ki sunnat ko lazim pakdo.<sup>29</sup>

Ye hadees bhi us hadees ki manind hai, jo pehle bayan ho chuki hai aur is ayat e kareema ki bhi taa'eed hai, jo pehle bayan ho chuki hai. Aap ghaur farmae'n, Rasool Allah ﷺ ne sirf is baat par iktefa nahi kiya ke tum meri sunnat ko lazim pakdo, balke irshad farmaya ke tum Qhulafa e Rashdeen ki sunnat ko bhi lazim pakdo. Yaha'n mein ye baat keh deni zaroori samajhta ho'n aur khaas taur par is daur mein jabke aara, ifkaar, khayalaat aur mazaahib ki bharmar hai aur ummat mein giroho'n, firqo'n aur jamaa-at ki kasrat ho chuki hai.

Aaj musalman naujawan hairan o pareshan hain, unhe'n kuch sujhaai nahi deta ke wo kis jamat ke saath apna talluq qaaem kare'n. Unke liye mazkoora aayat e kareema aur pehle bayan ki gai 2 hadeeso'n main tasalli bakhsh jawab maujood hai ke tum سَبِيلِ الْمُؤْمِنِينَ ko ikhteyar karo. Ab sawal ye paeda hota hai ke kya maujooda daur ke ahle

<sup>27</sup> Musnad Ahmad: V4 P102; Darmi: V8 P25; Abu Dawood: 4597

<sup>28</sup> Timiriz: 3641; Al Haakim: V1 P139

<sup>29</sup> Musnad Imam Ahmad: V1 P126-127; Abu Dawood: 4607; Tirmizi: 2676; Ibne Majah: 42-43-44

imaan ke raaste ko ikhteyar kiya jaae? Nahi! Balke is murad wo momin hain, jinho'n ne Rasool Allah ﷺ baraah e raast fais haasil kiya aur wo khush naseeb Sahaba Ikram رضى الله عنهم the.

Yehi Salaf e Saleheen the. Rasool Allah ﷺ ki kamil ataa-at ke liye Sahaba Ikram رضى الله عنهم hi hamare liye behtareen namuna hain aur unke alaawa rooe zameen par aur koi jamat nahi, lehaza dawat ke liye Quran o Sunnat ke saath saath Sahaba Ikram رضى الله عنهم ka faham sharah aur tafseer bhi zaroori hai. Yaad rahe ke Salaf e Saleheen ka itlaaq Sahaba Ikram رضى الله عنهم par hi hota hai.

Jis shakhs ka khayal ye hai ke wo Kitab o Sunnat ki pariwee karta hai aur Salaf e Saleheen ke faham par amal karna is par lazim nahi, goya wo zuban se ye keh raha hai ke Salaf e Saleheen bhi bande the aur ham bhi bande hain. Bila-shubha aisa shakhs kaj-ru aur gumrah hai. Is liye ke us shakhs ne in dalaael ko tasleem nahi kiya jo abhi hamne Quran o Sunnat ki raushni mein aapko sunaae hain. Dar-asal us shakhs ne سبيل المؤمنين ko ikhteyar nahi kiya.

Usne Quran o Sunnat ko saheeh ma'ano mein samjha hi nahi Sahaba Ikram رضى الله عنهم ki azmat aur ehmiyat ka isne eteraf nahi kiya. Aisa shakhs Sahaba Ikram رضى الله عنهم ki paerwee se munhafir aur mazkoora Quran o Hadees ke Dalaael se inkaar ka murtakib hua. Us shakhs ne apni khwahishaat ki paerwee ki aur apni aqal par etemaad kiya. Kya insan ki aqal ma'asoom hai? Hargiz nahi, insan ki aqal ma'asoom nahi, isse har dam ghalati ka imkan maujood hota hai. Sahaba Ikram رضى الله عنهم ke naqsh e qadam par chalne se dastbardar hone waala shakhs sareehan gumrah ho sakta hai.

Mere khayal mein firqo'n ke darmiyan ziyada tar ikhtelaf to zaman qadeem se chala aaraha hai aur jo is nae daur mein ikhtelaf paeda hua hai wo faham e salaf par hai. Yaane Salaf e Saleheen ki taraf rujoo naa karne ki binaa par hai.

Har koi Kitab o Sunnat ke saath wabistagi ka daawa karta hai, aaj ka naujawano ki zuban se ye baat hamare sunne mein aarahi hai aur naujawan hairan o pareshan ye sawal karta hai ke ye log bhi Kitab o Sunnat ka naam lete hain aur wo log bhi Kitab o Sunnat ka raag alaapte hain. Sabhi log Kitab o Sunnat ka dam bharte hain, lekin ham faisla kis tarha kare'n ke Kitab o Sunnat ke saheeh ma'ano'n mein matwaale kaun log hain? Kaun log Kitab o Sunnat par amal paera hain? Salaf e Saleheen ke manhaj ko kin logo'n ne ikhteyar kiya hai aur ham kis jamat ke saath munsalik ho'n? Kaun log saheeh manhaj par qaaem hain?

Haqeeqat ye hai ke jisne Kitab o Sunnat ki tafheem mein apni khud-saakhta tashreh par etebaad ka izhaar kiya, lekin isne salaf o saleheen par etemaad ka izhaar naa kiya, isne dar-haqeeqat Kitab o Sunnat par hi adm etemaad ka izhaar kiya aur apni aqal, faham aur tashreeh par etemaad kiya. Meri adat hai ke main is mas-ale ki wazaahat ke liye chand misaalo'n ka sahaara leta hu'n. Taa-ke samaeen asaani ke saath baat ko samajh le'n. Main hamesha Salaf e Saleheen ke manhaj ki wazaahat misaalo'n se karta hu'n.

Farooq e Aazam Hazrat Umar Farooq رضى الله عنه irshad farmate hain:

اِذَا جَادَلَكُمْ أَهْلُ الْأَهْوَاءِ وَالْبِدْعِ بِالْقُرْآنِ فَجَادِلُوهُمْ بِالسُّنَّةِ فَإِنَّ الْقُرْآنَ سَمَلٌ وَجُؤٌ<sup>30</sup>

Hazrat Umar Farooq رضى الله عنه ne ye baad bhalaa kyou'n irshad farmai?

Mera khayal hai ke Syedna Umar bin Khattab رضى الله عنه ne is binaa par ye irshad farmaya ke Allah Subhanahu wa Ta'ala ne apne pyaare Nabi ﷺ ko mukhaatib karke irshad farmaya tha:

<sup>30</sup> At Tareekh al Kabeer Bukhari: V6 P1960; Ad Daarmi: 121; Al Jarah wa Ta'adeel by Ibne Abi Hatim: V6 P147-637; Bayan al Ilm by Ibne Abdul Barr: 1927; Ash Sharia'ah by Ajri: 93, 101, 102; Al

Fiqhiya wal Mutfiqiya: V1 P234; Al Ibnaanah al Kubra by Ibne Batah: 62, 63, 776; Sharah Usool Eteqaad Ahlus Sunnah wal Jamaah by Lalkaai: 202; Usool as Sunnah Ibne Abi Zamneen: 7

Hamne Ye Zikar (quran e kareem) Tum Par Nazil Kiya Hai, Taa-ke Aap Wazaahat Kare'n Logo'n Ke Liye Jo Unki Taraf Nazil Kiya Gaya<sup>31</sup>

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ.

Kya khayal hai ke agar koi arabi musalman khwah apne daur ka sebawiya kyou'n naa ho aur jisey arabi zuban aur arabi adab par uboor haasil ho. Kya wo Rasool Allah ﷺ ki raah se hat kar Quran e Majeed ko samajh sakta hai? Iska jawab ye hai ke Quran e Majeed ko Rasool Allah ﷺ ke waastey ke baghair samajhna mumkin hi nahi. Kyou'ne Allah Subhanahu wa Ta'ala ne apne Rasool e Maqbool ﷺ ko ye hukum diya ke aap logo'n ke liye jo kuch nazil kiya gaya hai. Iski wazaahat kare'n, taa-ke wo log khoob acchi tarha ahkaam e ilaahiya ko samajh sake'n. Kya Quran e Majeed mein Allah Subhanahu wa Ta'ala ka ye hukum nahi hai?

Taa-ke Aap Wazaahat Kare'n Logo'n Ke Liye Jo Unki Taraf Nazil Kiya Gaya.<sup>32</sup>

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ.

Kya ye farmaan e ilaahi fuzool aur raaegaa'n hai? Haasha o Kalaa! Allah ka kalaam fuzool aur raaegaa'n hargiz nahi ho sakta. Jisne bhi ye irada kiya ke wo Quran e Majeed ko Rasool Allah ﷺ ke tareeqe ke baghair samjhe wo badi door ki gumrahi mein muftala hua.<sup>33</sup>

Kya kisi shakhs ke liye ye mumkin hai ke khwah wo arabi zuban ka kitna hi badaa maahir kyou'n naa ho ke wo Quran o Sunnat ko Sahaba Ikram ﷺ ke manhaj se hat kar samajh sakey?

Iska saheeh jawab ye hai ke waqai kisi bhi shakhs ke liye Quran o Sunnat ko Sahaba Ikram ﷺ ki faham o firaasat ke baghair samajhna mumkin nahi. Is liye ke Sahaba Ikram ﷺ wo Jaleel ul qadar hastiya'n hain, jinho'n ne Nabi e Kareem ﷺ se Quran e Majeed ko samajh kar Taabaeen e Ikram ﷺ ki taraf muntaqil kiya. Taabaeen ne taba-taabaeen ki taraf Quran e Majeed ko muntaqil karne ka fareeza sar-anjaam diya. In zaraae se Quran e Majeed ummat a muslim ki taraf muntaqil hua aur ye silsila qiyaamat tak jaari o saari rahega. Quran e Majeed ke jo alfaaz Allah Subhanahu wa Ta'ala ne Syedna Muhammad ﷺ par nazil kiye hain, Sahaba Ikram ﷺ ne Nabi e Kareem ﷺ ki zuban e Mubarak se sunkar hamari taraf muntaqil kiye aur qurani ayaat ki Rasool Allah ﷺ ne jo tashreeh o tafseer ki, Sahaba Ikram ﷺ ne aapki zuban e Mubarak se sunkar wo hamari taraf muntaqil ki.

Main aapke saamne ye nukta bhi waazeh karna munaasib samajhta hu'n ke Rasool Allah ﷺ ke bayan ki 3 surate'n thee'n. Aur yehi hadees e Rasool ﷺ ki 3 aqsaam kehlaati hain:

1. Qauli
2. Feyli
3. Taqreeri

1. Qauli: Rasool Allah ﷺ ne deeni ahkamaat ko apne alfaaz mein bayan kiya aur Sahaba Ikram ﷺ ne Rasool Allah ﷺ ke alfaaz ko hamari taraf muntaqil kiya. To Aap ﷺ ke in irshadaat ko qauli hadees kaha jaata hai.

<sup>31</sup> Surah Nahal: 44

<sup>32</sup> Surah Nahal: 44

<sup>33</sup> Shaikh Albani (rh) ne apni kitab *Manzilah as Sunnah fil-Islam* mein likha hai ke ye baat bilkul waazeh aur do-tok hai ke koi khwah kitna hi badaa arbi zuban ka maahir ho. Uske liye Sunnat e Rasool ﷺ se madad liye baghair Quran e Kareem ko samajhna mumkin hi nahi. Koi shakhs Sahaba Ikram ﷺ se badh kar arabi zuban ko jaanne waala nahi ho sakta. Sahaba Ikram ﷺ wo Jaleel ul qadar hastiya'n hain jinki zuban mein Quran e Kareem

nazil hua aur unki zuban mein kisi ajami lab o lehje ki amezish nahi hoti thi. Lekin Sahaba Ikram ﷺ mein se agar kisi ne apni zubandaani par etemaad karte hue Quran e Kareem ko samajhne ki koshish ki to isne bhi Qurani ayaat ka saheeh mafhoom samajhne mein durust tareeqa ikhteyar naa kiya. (Zam Al Kalaam wa Ahla By Abi Ismail Al Lahravi: V2 P121; Jaame Bayan al Ilm wa Fadeela by Ibne Abdul Barr: V2 P1181)



2. Feyli: Rasool Allah ﷺ ne deeni ahkamaat par khud amal karke dikhlaaya to aapke in ma'amulaat par feyli hadees ka itlaaq hoga. Sahaba Ikram ﷺ ko ye sa'adat haasil hui ke unho'n ne Rasool Allah ﷺ ke ma'amulaat ko ummat e muslim tak poh'nchaaya.
3. Taqreeri: Kisi Sahabi ne koi amal Rasool Allah ﷺ ki maujoodgi mein kiya aur Aap ﷺ ne is par khamoshi ikhteyar ki, isko taqreeri hadees kehte hain. Sahaba Ikram ﷺ ne isko bhi hoo-ba-hoo ummat e muslima ki taraf muntaqil kiya.

Is binaa par hamare liye ye mumkin hi nahi ke ham Quran o Sunnat ko samajhne ke liye mahez lughat par etemaad kare'n aur Sahaba Ikram ﷺ ke tarz e amal aur faham o firaasat ko pesh e nazar naa rakhe'n. Iska matlab hargiz ye nahi ke ham arabi zuban se yaksar mustafee ho jaae'n. Kyou'nke ham is baat par pukhta yaqeen rakhte hain ke jo ajami acchi tarha arbi zuban se waqif nahi the, unse bohut si ghalatiya'n sarazd huee'n aur khaas taur par is usooli ghalati ka unki taraf se zahoor hua ke unho'n no Kitab o Sunnat ko samajhne ke liye salaf o saleheen ki taraf rujoo nahi kiya.

Isse pehle Kitab o Sunnat ko samajhne ke liye jo maine arabi zuban par adm etemaad ka zikar kiya, meri isse murad hargiz ye nahi thi ke arabi zuban ki sirey se koi ehmiyat hi nahi hai. Kyou'nke haqeeqat ye hai ke arabi zuban ko janna bhi zaroori hai. Is zuban ko jaane baghair ham Sahaba Ikram ﷺ ke mauqaf se aagahi haasil nahi kar sakte aur naa arabi zuban ki ehmiyat se kisi ko inkaar hai.

Ab main aapki khidmat mein Quran e Majeed ki ek misaal pesh karta hu'n. Irshad e Baari Ta'ala hai:

Chor Mard Aur Chor Aurat Dono Ke Hath Kaat Do.<sup>34</sup>

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا.

Dekhiye! Is ayat e kareema ki tafseer ke liye hamare liye ye mumkin hi nahi ke ham sirf arabi zuban par etemaad kare'n. Kyou'nke lughawi taur par chor ka itlaaq har us shakhs par hoga jo kisi aisee jagah se maal ko churaae, jis jagah maal ko mehfooz kiya gaya hai. Wo maal ziyaada ho yaa kam, ek anda churaaya gaya ho, ek aana ya paesa. Lughawi taur par churaane waale ko chor kaha jaaega.

Allah Subhanahu wa Ta'ala ne irshad farmaya:

Chori Karne Waala Mard Aur Chori Karne Waali Aurat  
Un Dono Ke Hath Kaat Do.<sup>35</sup>

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا.

Kya jis mard-o-zan ne ek anda yaa ek paesa chori kya, iska bhi hath kaat diya jaaega?

Iska saheeh jawab ye hai ke itni mamuli cheez churaane ki wajah se iske murtakib par ye hukum laagu nahi hoga. Kyou'nke Allah Subhanahu wa Ta'ala ke is farman ki wazaahat Rasool Allah ﷺ ke bayan ki raushni mein motabar hogi. Rasool Allah ﷺ ka is hukum ke baare mein irshad e giraami hai: Chauthaai dinar yaa isse ziyaada miqdaar mein chori karne par hath kaata jaaega.<sup>36</sup>

Koi shakhs agar ruba'a dinar se kam chori karta hai, agarche lughawi taur par wo chor hoga. Lekin sharai taur par isko chor nahi kaha jaaega. Yaha'n par main aapki khidmat mein ek ilmi haqeeqat bayan karna zaroori samajhta hu'n. Jisse beshtar talib e ilm be-khabar hote hain. Wo haqeeqat ye hai ke arbi zuban 2 qism ki hai, ek arabi zuban wo hai jo baap daada se wiraasat mein chali aarahi hai aur doosri arabi zuban sharai hai. Sharai zuban ki istelahaat

<sup>34</sup> Surah Maeda: 38

<sup>35</sup> Surah Maeda: 38

<sup>36</sup> Bukhari: 6789,6790,6791; Muslim 1684

Chori kiya hua maal, jis par hath kaatne ki hadd naafiz hoti hai iska nisaab chauthaai dinar hai yaa iske masaawi qeemat e nisaab hogi. Allama Nawawi (rh) Sharah Muslim mein likhte hain:

Jamhoor ulama ki raae ye hai ke Saheeh Ahadees se ye baat saabit hai ke nisaab se kam ki chori par hath nahi kaata jaaega. Imam Shafai (rh) farmate hain ke nisaab soney ka chauthaai dinar hai, yaa iske masaawi qeemat ki cheez ho. Khwah wo 3 dirham ho'n yaa koi aur cheez ki qeemat chauthaai dinar ke baraabar ho. Isse kam cheez ki chori par hath kaatne ki hadd naafiz nahi hogi.



Allah Subhanahu wa Ta'ala ki taraf se mutaiyyan karda hai. Arab jo arabi zuban bolte the, wo Quran e Kareem mein istelam ki gai sharai istelahaat se kama-haqqahu waqif naa the.

Aap zara is nukte par ghaur o tadabbur kare'n ke lughawi etebar se *Saariikh* har us shakhs ko kaha jaaega jo kisi bhi cheez ke churane ka murtakib ho. Khwah wo cheez miqdaar mein kitni hi kam kyou'n naa ho. Lekin sharai taur par chor is shqs ko kaha jaaega jo ruba'a dinar yaa isse ziyada qeemat ki cheez ki chori ka murtakib ho.

Amr e waaqea ye hai ke ham Quran o Sunnat ko sirf arabi zuban par etemad karte hue saheeh ma'ano'n mein nahi samajh sakte.

Aaj ka bohot se musannefeen apni arabi daani ke bal-bootey par Quran e Majeed ki tafseer aur ahadees ki tashrihaat karte hue aise "*nae nae*" nukte bayan karte hain ke jin ko musalman pehlen nahi jaante the. Isi liye ham ye kehte hain ke haqeeqi islam ki dawat ko samajhne ka daar o madaar Quran e Majeed Ahadees e Rasool ﷺ ke saath Sahaba Ikram عليهم السلام ke faham aur tarz e amal par hoga.

Aaeiye! Pehle chor mard aur chor aurat ke baare mein jo Qurani ayat bayan ki gai hai is par mazeed ghaur o tadabbur kare'n. Irshad e baari ta'ala hai:

Chori Karne Waala Mard Aur Chori Karne Waali Aurat  
Un Dono Ke Hath Kaat Do.<sup>37</sup>

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا.

Is ayat e kareema ki tafseer lughat ke etebaar se motabar nahi samjhi jaaegi, balke iski tafseer sharai istelah ke etebaar se saheeh hogi.

Jaisa ke Rasool Allah ﷺ ka irshad hai: Ruba'a dinar yaa isse ziyaada ki chori par hath kaata jaaega.<sup>38</sup>

Ye baat qaabil e ghaur hai ke Quran e Kareem mein Allah Subhanahu wa Ta'ala ne hukum diya hai ke chor mard ho yaa aurat, chori ka irtekar karne waale ka hath kaat do.

Sawal ye paeda hota hai ke kaha'n se kaata jaae?

Qaabil e ghaur baat ye hai ke lughat mein hath ka itlaaq ungliyo'n se lekar baghal tak hota hai. Kya chor ka baghal ke paas se hath kaata jaaega?

Is silsila mein koi saheeh hadees saabit nahi, Rasool Allah ﷺ ne apne farman se chori ke maal ka nisaab to mutaiyyan kar diya, lekin chori ke murtakib ka hath kaha'n se kaata jaaega, iske mutalliq Rasool Allah ﷺ ke farman se saraahat nahi milti. Is silsile mein Rasool Allah ﷺ ki qauli hadees to nahi milti, albatta is silsile mein Rasool Allah ﷺ ki feyli hadees ka etebaar kiya jaaega. Aur SS, yaane Sahaba Ikram عليهم السلام ke tarz e amal ko bhi pesh e nazar rakha jaaega. Isi ko hadees e feyli kehte hain aur ye Rasool Allah ﷺ ke farman ki doosri qism hai.

Hadees e taqreeri ka matlab ye hai ke Rasool Allah ﷺ ki maujoodgi mein kisi sahabi ne koi amal kiya aur Aap ﷺ ne is par khamoshi ikhteyar ki, isey wo kaam karne se mana nahi kiya. Iska matlab ye hai ke Rasool Allah ﷺ ne khamoshi ikhteyar karke is amal ke jaaez hone ki tasdeek kardi, jabke Rasool Allah ﷺ ne is kaam ke karne ka hukum bhi nahi diya tha. Ye hadees e rasool ki teesri qism hai. Isey taqreeri hadees ke naam se yaad kiya jaata hai.

<sup>37</sup> Surah Maeda: 38

<sup>38</sup> Ye hadees Bukhari aur Muslim mein Syeda Ayesha رضي الله عنها se marwi hai. Jamhoor ulama e salaf o khalaf ka mauqaf ye hai ke chor ka hath kalaai se kaata jaaega aur ye hatheli aur baazu ke darmiyani jod ko kehte hain. Imam Bayhaqi (rh) ne Sunan al Kubra: V8 P470 mein likha hai ke chor jab pehli dafa chori kare to iska daaya'n hath hatheli aur baazu ke darmiyani jod se kaata jaaega. Phir farmaya ke sab ulama ka yehi mauqaf hai. Allama Qurtubi (rh)

apni tafseer: V3 P529 mein likhte hain ke hath ko kalaai se kaata jaaega aur pao'n ko takhne se. Allama Ibne A. Bar (rh) apni kitab At Tamheed: V6 P8 mein yehi likhte hain. Tafseer Baghwi: V1 P671 mein iski taa'eed darj hai. Masaa'el al Ijma by Ibne al Qataan: V2 P262 mein yehi mauqaf ikhteyar kiya gaya hai. Darj e zail kitabo'n mein yehi mauqaf bayan kiya gaya hai. Sharah Muslim Nawawi: V6 P193; Nasbur Raaya by Zeli: V3 P568; Talkhees al Habeer by Ibne Hajar: V4 P139; Fathul Qadeer by Shawkani: V2 P52)

Rasool Allah ﷺ ka kisi amal ke liye iqraar ye hota hai ke kisi shakhs ne Aap ﷺ ke saamne koi kaam kiya, Aap ﷺ ne us shakhs ko wo kaam karne se manaa nahi kiya. Ye iqraar naa to Rasool Allah ﷺ ke farman se hua aur naa Aap ﷺ ke amal se, balke ye amal kisi doosre shakhs ne Rasool Allah ﷺ ki maujoodgi mein kiya, lekin Aap ﷺ ne isey mana nahi kiya. Goya Rasool Allah ﷺ ne wo kaam ba-chashm e khud dekha aur is par kahmoshi ikhteyar karte hue is amal ke jaaez hone ka iqraar kiya.

Lekin jab Rasool Allah ﷺ ne kisi kaam ko dekh kar isey ghair mustahsan qaraar diya, agarche wo kaam kisi sahabi ne kiya ho, lekin ye saabit ho jaae ke Rasool Allah ﷺ ne is kaam ko karne se mana kiya hai, wo kaam karna shara'an mamnoo hoga. Aur ye kaam isse mukhtalif hoga, jiske hone par Rasool Allah ﷺ ne khamoshi ikhteyar ki. Goya Rasool Allah ﷺ ka khamosh rehna is kaam ke jaaez hone ka iqraar hai, iski misaal darje zail hai.

Syedna Abdullah bin Umar ؓ se marwi hai: Ham Rasool Allah ﷺ ke zamaane mein khade ho kar paani pi liya karte the aur chlate hue khaana khaa liya karte the.<sup>39</sup>

Syedna Abdullah bin Umar ؓ ne is hadees mein 2 kaamo'n ka zikar kiya hai:

1. Khade hokar paani peene ka
2. Chalte phirte hue khaana khaane ka

Ye dono kaam waqai mein Rasool Allah ﷺ ke Mubarak zamaane mein hue lekin hamare liye qaabil e ghaur baat ye hai ke in dono kaamo'n ke baare mein sharai hukum kiya hai?

Yaane khade hokar paani peene aur chalte phirte khana khane ke baare mein shariyat mein kya hukum hai?

Azizaan e zee wiqaar! Maine aapke saamne sharai hukum maloom karne ke liye jo usooli guftagu ki hai wo ye hai ke kisi bhi amal ko sharai qaraar dene ke liye Rasool Allah ﷺ ki qauli, feyli, yaa taqreeri hadees ke tanazur mein is amal ko dekha jaaega. Agar Rasool Allah ﷺ ki hadees ki mazkoora 3 aqsaam mein se koi ek qism bhi is amal ki taa'eed mein ho to wo amal sharai kehlaaega, warna isey shara'an mamnoo qaraar diya jaaega.

Jab ham pehle kaam yaane khade hokar paani peene ka sharai taur par jaaez alete hue Rasool Allah ﷺ ki taraf rujoo karte hain, to hame'n ye manzar dikhaai deta hai ke mua'ashre ki askaraiyat Rasool Allah ﷺ ki sunnat ke khilaf amal paera hai. Aksar log khade hokar paani peene mein koi qabaahat mehsoos nahi karte. Mua'ashre ke beshtar afaar sone ki anghooti bade fakhar se pehente hain, soney ki zanjeer pehente hain aur resham ka libaas zeb-tan karte hain.

Sawal ye paeda hota hai ke kya Rasool Allah ﷺ ne mazkoora amaal ke irtekar par khamoshi ikhteyar ki? To iska jawab ye hai ke hargiz nahi!

Rasool Allah ﷺ ne khade hokar paani peeney, soney ki anguthi pahenney, soney ki zanjeer galey mein daalne aur resham ka libaas zeb-tan karne se apni ummat ko mana farmaya hai.

Amr e waaqea ye hai ke Rasool Allah ﷺ ki maujoodgi mein jo kaam sar-anjam diye gae, unme baaz kaamo'n se aapne mana kiya aur baaz kaamo'n ke baare mein khamoshi ikhteyar ki. Goya kahmoshi ikhteyar karke is kaam ke jaaez hone ka iqraar kiya.

<sup>39</sup> Musnad Ahmad: V2 P12, 24, 29; Daarmi: 2171; Saheeh Ibne Hibban: 5243 ba hawaala Musnad Imam Ahmad: V2 P108; Tirmizi: 1880; Ibne Majah: 2301. Yahya bin Muye'en, Ali bin Madeeni, Ahmad bin Hambal, Abu Haatim, Abu Zara'a, Imam Bukhari aur Imam Tirmizi (rh) ne is hadees ko ma'alal qaraar diya hai. al A'alal by Ibne Abi Haatim: 1500; Tareekh e Baghdad: V8 P191, 192; Al

A'alal al Kabeer Tirmizi: V2 P791-793; Irshad al Haaem Li Bayan Hukum Fee Sharb au Akil Wahu Qaaem by Abi Ba'az Khalid bin Abdul Al A'al: P32-34; Allama Albani (rh) ne is hadees ko saheeh tirmizi mein saheeh qaraar diya hai aur is tarha Albani (rh) ne Saheeh al Mishkat mein is hadees ko saheeh qaraar diya hai: 4275

Main yaha'n apni bahes ko tool nahi dena chaata, kyou'nke mere pesh e nazar mukhtasaran aapko haqaaeq se agaah karna hai. Main taweel bahes mein padhkar ikhteyar ke daaman ko chodna nahi chaata. Maine pehle se hi ye soch rakha hai ke baat mukhtasar magar mudallal ho. Is mauzoo par sair haasil bahes karne ke liye to ek khusoosi majlis munaqqid honi chaahiye, taa-ke akele is mas-ale ko khoob acchi tarha zahen nasheen kiya jaa sakey. Albatta main yaha'n aapki khidmat mein sirf ek saheeh hadees bayan karne par iktefa karu'nga, jisey Imam Muslim رحمته الله ne apni mashoor o ma'arof kitab Saheeh Muslim mein naqal kiya hai.

Ye hadees Syedna Anas bin Malik رضي الله عنه se marwi hai, wo farmate hain: Rasool Allah ﷺ ne khade hokar paani peene se mana farmaya.<sup>40</sup>

Isi silsiley ki ek doosri hadees mundarja zail hai: Rasool Allah ﷺ ne khade hokar paani peene par daa'nt pilaai.<sup>41</sup>

Ab qaabil e ghaur baat ye hai ke Syedna Abdullah bin Umar رضي الله عنه ne khade hokar paani peene ki shahadat di. Choo'nke Rasool Allah ﷺ ne aisa karne se mana kar diya tha, is liye Sahaba Ikram رضي الله عنهم khade hokar paani nahi peete the. Rasool Allah ﷺ ke khade hokar paani peene se mana karne ki binaa par Syedna Abdullah bin Umar رضي الله عنه ka bayan kala'adam tasawwur kiya jaaega.

Jaha'n tak hadees ke doosre juz ka talluq hai, yaane Sahaba Ikram رضي الله عنهم chalte phirte khaa liya karte the, is silsile mein ham tak koi saheeh hadees nahi poh'nchi ke jisme Rasool Allah ﷺ ne chalte phirte khana khaane se mana farmaya ho. Choo'nke Rasool Allah ﷺ ne Sahaba Ikram رضي الله عنهم ko chalte phirte khana khat hue dekha, lekin Aap ﷺ ne unhe'n mana nahi kiya. Balke khamoshi ikhteyar ki, jisse istedlal karte hue ham keh sakte hain ke Rasool Allah ﷺ ne is baat mein khamoshi ikhteyar karke aisa karne ko jaaez qaraar diya, Is par Rasool Allah ﷺ ki taqreeri hadees ka itlaaq hoga.<sup>42</sup>

Yaha'n main apni baad dohrana zaroori khayal karta hu'n ke Kitab o Sunnat ko samajhne ke liye Salaf e Saleheen yaane Sahaba Ikram رضي الله عنهم ke tarz e amal aur faham o baseerat par etemaad karna zaroori hai. Koi insan Kitab o Sunnat ko apne ilm ke bal-bootey par saheeh andaaz mein nahi samajh sakta, jab tak ke wo Sahaba Ikram رضي الله عنهم ke manhaj ko pesh e nazar naa rakhe.

Mera khayal hai ke Kitab o Sunnat ko samajhne ke liye Salaf e Saleheen yaane Sahaba Ikram رضي الله عنهم ke manhaj ki qaed lagaane ki ehmiyat acchi tarha waazeh ho gai. Ab main is baat ko mazeed waazeh karne ke liye ek aur pehlu aapki khidmat mein pesh karna zaroori samajhta hu'n. Soorat e haal ye hai ke zamaana qadeem se musalman bohot se firqo'n mein taqseem ho gae. Aap ne motazala ka naam suna hoga.<sup>43</sup>

<sup>40</sup> Muslim: 2025; Muslim 2024

<sup>41</sup> Shaikh Albani (rh) ne apni kitab Al Ahadees as Saheeha V1 P340 mein likha hai ke Rasool Allah ﷺ ne khade hokar paani peene se jo mana kiya hai isse ye saabit hota hai ke baghair kisi sharai uzar ke khade hokar paani peena haraam hai. Yaad rahe ke jamhoor ualama ne khade hokar paani peene ko mamnoo qaraar diya hai, jabke Ibne Hazam (rh) khade hokar paani peene ko haraam qaraar dete hain.

Is mas-ale ko acchi tarha zahen nasheen karne ke liye Shaikh Abu Moaz Khalid bin Abdul Ala'aal ki kitab Irshad al Haaem Li Bayan Hukum Fee Sharb au Akil Wahu Qaaem ka mutalea kare'n. Is kitab mein faazil moallif ne marfoo ahadees, asaar e sahaba aur ahle ilm ke aqwaal badi tafseel se darj kiye hain. Is kitab ko Maktaba Imam Zahabi Kuwait ne bade ehtemaam se shaaya kiya hai. Allah Subhanahu wa Ta'ala maktaba ke malikaan ko jazaa khair ataa kare.

<sup>42</sup> Shaikh Albani (rh) ne chalte phirte khana khane ko mubah aur jaaez qaraar diya hai. Inka mauqaf ye hai ke Nabi e Kareem ﷺ ne

Sahaba Ikram رضي الله عنهم ke aisa karne par khamoshi ikhteyar ki, jo Aap ﷺ ki taraf se iqraar ke zumre mein aaegi, is mas-ala ko acchi tarha samajhne ke liye meri kitab Irshad al Haaem Li Bayan Hukum Fee Sharb au Akil Wahu Qaaem ka mutalea kare'n (Abu Moaz Khalid bin Abdul Ala'aal)

<sup>43</sup> Mo'otazela: Ye ek gumrah firqa hai, is firqe ko Waasil bin Ataa ki taraf mansoob kiya jaata hai. Ye shakhs Hasan Basri (rh) ka shagird tha. Jab Syedna Hasan Basri (rh) se kabira gunah ka irtekar karne waale ka anjam poocha gaya to unho'n jawab diya ke kabira gunah ka murtakib islam aur kufr ke darmiyan moallaq hai. Waasil bin Ataa ye jawab sunkar kabeedah khaatir hua aur jamat se alag hokar masjid ke ek sutoon ke saath alag baith gaya. Iska nazariya ye tha ke kabira gunah ka murtakib Jahannam mein jaaega, kyou'nke kabira gunah ka irtekar karna kufr hai. Iske saath Umro bin Obaid aur kuch deegar log mil gae, inko mo'otazela ke naam se pukara gaya.

Aap hazraat ne Murjiyyah<sup>44</sup> Khawaarij<sup>45</sup> aur Zaidiyya<sup>46</sup> ka naa bhi zaroor suna hoga.

Aapne yaqeenan Shia<sup>47</sup> aur rawaafiz<sup>48</sup> ka naam bhi sunaa hoga.

Jin firqo'n ka main abhi tazkirah kiya hai, agarche ye sab firqe inteha darje ke gumrah hain, wo Kitab o Sunnat ke hawaale se aam musalmano ke saath nazariyati ittefaq bhi nahi rakhte, lekin iske bawajood unme se koi bhi elaaniya taur par nahi kehta ke ham Kitab o Sunnat ko sirey se maante hi nahi. Agar insme se koi bhi ye kahe ke main Kitab o Sunnat ko sirey se maanta hi nahi to wo mukammal tau par daaera islam se khairj ho jaaega.

Ab sawal ye paeda hota hai ke jab sab giroh Kitab o Sunnat par etemaad ka daawa karte hain to phir unke darmiyan ikhtelaf kyou'n hai? Main bhi is baat ki gawahi deta hu'n ke tamaam giroh Kitab o Sunnat par etemaad ka daawa to zaroor karte hain, lekin teesre asal yaane Salaf e Saleheen ke manhaj ko ikhteyar kiye baghair unki taraf se Kitab o Sunnat par etemaad karne ka daawa motabar nahi samjha jaaega.

Soorat e haal ye hai ke Sunnat ki haisiyat Quran e Kareem se yaksar mukhtalif hai. Quran e Kareem to ek jild mein mehfooz hai aur is par saari ummat ka ittefaq hai, jabke sunnat saikdo'n kitabo'n mein muntashir hai. Ahadees ki bohut si kitabe'n qalmi nuskho'n ki surat mein paai jaati hain, jo abhi tak zewar e tabaa-at se araasta nahi huee'n. Ahadees ki ye kitabe'n abhi tak alam e ghaib mein hain, lekin ahadees ki jo kutub shaaya ho chuki hain, unme saheeh ahadees bhi maujood hain aur zaeeef bhi.

Jo log hadees par etemaad karte hain, khwah wo log Ahle Sunnat wal Jamat se munsalik ho'n aur inka ye daawa ho ke ham Salaf e Saleheen ke mahnaj ko durust samajhte hain, yaa wo log Ahle Sunnat wal Jamat ke alaawa kisi doosre giroh se ho'n. Haqeeqat mein wo saheeh aur zaeeef riwayat mein tameez nahi karte. Wo dar-asal Kitab o Sunnat ki mukhalifat ke murtakib hote hain, kyou'nke wo log zaeeef ya mauzoo ahadees par etemaad karte hain.

Jin gumrah firqo'n ka maine pehle tazkirah kiya, wo baaz Quran haqaaeq aur ahadees e nabawiyya ka inkaar karte hain. Ye surat e haal zamana e qadeem se chali aarahi hain aur zamana e jadeed mein bhi yehi surat e haal paai jaati hai.

Quran e Kareem se ye baat saabit hoti hai ke Jannat mein momin Allah Rabbul Izzat ka didaar kare'nge. Bila-shubha ahle imaan ko ye azeem nemat us waqt muyassar hogi jab wo sada bahar Jannat mein Allah Subhanahu wa Ta'ala ka didaar kare'nge. Allah Rabbul Izzat Jannat mein ahle imaan ke saamne jalwa afroz ho'nge aur momin

<sup>44</sup> Al Murjiyya: Ye bhi ek gumrah firqa hai. Is firqe se munsalik hazraat ka mauqaf ye hai ke imaan sirf tasdeeq bil qalb ka naam hai. Zuban se iqraar aur amal bil jawaareh zaroori nahi. Inka kehna hai ke imaan ke hote hue koi gunah nuqsan nahi poho'nchta. Is firqe se munsalik logo'n ka nazariya ye hai ke Jahannam mein sirf kafir jaae'nge. Koi momin gunahgaar Jahannam mein dakhil nahi hoga. Is firqe se wabista log mahez imaan ki buniyad par Jannat mein dakhile ke ummidwar hote hain. Khwah imaan ka dawa karne waale ke naama e amal mein koi nek amal naa ho. Isi liye unhe'n Murjiyyah kaha jaata hai.

<sup>45</sup> Khawaarij: Ye bhi ek gumrah firqa hai, is firqe ke saath munsalik log Syedna Ali عليه السلام ki mukhalifat mein apne gharo'n se inka muqabla karne ke liye nikle the. Is liye unhe'n khawaarij ka naam diya gaya. Imam Ahmad (rh) farmate hain ke khawaarij badd-tareen log hain. Meri malumaat ke mutabiq unse badhkar rooe zameen par koi aur bura nahi hoga.

<sup>46</sup> Az Zaidiya: Is firqe se munsalik log Zaid bin Ali bin Hussain bin Ali bin Abi Taalib ke paerukaar the. Yaad rahe ke Az Zaidiyya Shia firqe ki ek shaakh hai. Ye syedna Ali عليه السلام ko tamaam Sahaba Ikram عليهم السلام se afzal a'ala aur arfa samajhte hain. Inka mauqaf ye hai ke Nabi e Kareem ﷺ ke baad Syedna Ali عليه السلام sabse afzal the. Khalifa

Awwal hone ka haq inka tha, unka mauqaf hai ke imamat sirf aulaad e fatima mein hogi. Inka ye bhi mauqaf hai ke kabira gunah ka murtakib daaemi jahannami hoga. Inka nazariya ye hai ke zalim hukumrano'n ke khilaf khurooj zaroori hai. Nez inka ye kehna hai ke fajir o faasiq Imam ke peeche namaz nahi hoti.

<sup>47</sup> Shia: Is firqe se munsalik log Syedna Ali عليه السلام ko Syedna Abu Bakar, Syedna Umar, Syedna Usman عليه السلام se afzal gardaa'nte hain. Inka mauqaf ye hai ke masnad e khilafat par sabse pehle faaez hona Syedna Ali عليه السلام ka haq tha. Shia ki 3 qisme'n hain: 1. Ghaali Shia, 2. Imami Shia, 3. Zaidiya Phir har qism ke aagey kai shaakhe'n hain.

<sup>48</sup> Wo badd-taneeyat firqa hai, jiske saath munsalik log Sahaba Ikram عليهم السلام ko galiya'n dete hain aur unki aeb joi karte hain. Abdullah bin Ahmad (rh) farmate hain ke maine apne walid e giraami Ahmad bin Hambal (rh) se daryaaft kiya ka raafzi kaun hain? To Unho'n ne farmaya: Jo log Syedna Abu Bakar aur Syedna Umar عليه السلام ko gaali dete hain. (Tabaqaat al Hanaabala: V1 P33; Al Fataawa Ibne Taimiyyah: V4 P435) unhe'n raafzi is liye kehte hain ke ye log Syedna Abu Bakar Siddiq aur Syedna Umar bin Khattab عليه السلام ki khilafat aur imamat ko tasleem nahi karte. Maqalaat Ibul Hasan al Asha'ari: V1 P87; Fataawa Ibne Taimiyya: V4 P435

Allah Subhanahu wa Ta'ala ke didaar se sarfaraz ho'nge. Ek salafi aalim e deen ne apne sher mein kya khoob didaar e ilaahi ka manzar pesh kiya hai:

Momin Allah Rabbul Izzat ko bahgair kaifiyat o tashbeeh ke dekhe'nge aur uski koi misaal bhi nahi di jaa sakti.

Ye baat acchi tarha zahen nasheen kar le'n ke ahle imaan sada bahaar Jannat mein Allah Subhanahu wa Ta'ala ke didar kare'nge. Ye baat Qurani ayaat aur bohut si ahadees e Rasool ﷺ se saabit hai.

Hairat ki baat hai ke is azeem nemat ka baaz qadeem aur jadeed firqo'n ne kis tarha inkaar kar diya? Qadeem firqo'n mein motazela hain jo Jannat mein didaar e ilaahi ke munkir hain. Meri malumaat ke mutabiq us waqt rooe zameen par koi aisa shakhs nahi jo ye daawa karta ho ke main motazela mein se hu'n. Dar-asal unho'n ne apni aqal par etemad karte hue didar e ilaahi ka inkaar kiya hai. Wo kehte hain ke Allah Ta'ala ko dekhna insan ke liye naa-mumkin hai. Afsos! Motazela ne is haqeeqat ka inkaar kaise kar diya? Wo dar dasal didar e ilaahi ka inkaar karke Quran e Kareem ki darj e zail ayat ke munkir tehre. Irshade Baari Ta'ala hai:

Us Roz Kuch Chehre Tar-o-Taaza Ho'nge, Apne Rabb Ki  
Taraf Dekh Rahe Ho'nge.<sup>49</sup>

وَجُوهٌ يَوْمَئِذٍ تَاصِرَةٌ إِلَىٰ رَبِّهَا تَاطِرَةٌ

Kya motazela ne is ayat e kareema ka inkaar nahi kar diya?

Iska jawab ye hai ke motazela ne sareehan inkaar nahi kiya, balke unho'n ne ayat ki taaweel apni naaqis aqal par etemaad karte hue ki hai. Agar wo saaf inkaar kar dete to kafir aur murtad theherte, lekin surat e haal ye hai ke Ahle Sunnat motazela ko ek gumrah firqa to kehte hain, lekin isey daera e islam se kharij qaraar nahi dete. Motazela Qurani alfaz ke to munkir nahi, albatta in alfaz ke ma'ane o mafhom se inkaari hain. Quran e Paak ke alfaaz ye hain:

Us Roz Kuch Chehre Tar-o-Taaza Ho'nge, Apne Rabb Ki  
Taraf Dekh Rahe Ho'nge.<sup>50</sup>

وَجُوهٌ يَوْمَئِذٍ تَاصِرَةٌ إِلَىٰ رَبِّهَا تَاطِرَةٌ

Motazela ne is ayat e kareema ki taaweel ki hai. Alfaaz ka to unho'n ne inkaar nahi kiya. Albatta ayat ke ma'ane o mafhoom se inkaar ho gae hain. Ulama ka is baat par ittefaq hai ke alfaz ma'ane ka qaalib hote hain. Agar ham alfaaz par imaan laane ka izhaar kare'n aur ma'ane ka inkaar kare'n to aise imaan ka koi etebaar nahi. Lekin sawal ye paeda hota hai ke motazela ne Allah Subhanahu wa Ta'ala ke didar ka kyou'n inkaar kiya? Dar asal unki naaqis aqalo'n mein didaar e ilaahi ka tasawwur naa samaa saka.

Motazela ka khayal hai ke insan ek aajiz makhlooq hai. Uske liye ye mumkin hi nahi ke wo Allah Subhanahu wa Ta'ala ko zaahiri taur par apni aankho'n se dekh sakey. Jaisa ke yahoodiyo'n ne Syedna Musa عليه السلام se mutaalba kiya tha ke ham aap par tab imaan laae'nge, jab ham Allah Ta'ala ko apni aankho'n se dekh le'nge. Ye ek mashoor o maaroof qissa hai, jisey Quran e Kareem mein kuch is andaaz se bayan kiya gaya hai. Irshad e Baari Ta'ala hai:

Aur Jab Tumne Kaha Aye Musa! Ham Tum Par Us Waqt  
Tak Hargiz Imaan Nahi Laae'nge Jab Tak Ke Allah Ko  
Elaaniya Apni Aankho'n Se Naa Dekh Le'n. Tumhe'n  
Bijli Ki Kadak Ne Pakad Liya Aur Tum Dekh Rahe The.<sup>51</sup>

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ  
الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

Ek dafa'a Syedna Musa عليه السلام ne bhi Allah Subhanahu wa Ta'ala se ye mutaalba kiya tha ke Ilaahi! Main aapka didaar karne ka mutamanni hu'n, lekin Allah Ta'ala ne saaf taur par unhe'n bataa diya tha ke tum mujhe nahi dekh sakte, jaisa ke irshad e Baari Ta'ala hai:

<sup>49</sup> Surah Qiyamah: 22-23

<sup>50</sup> Surah Qiyamah: 22-23

<sup>51</sup> Surah Baqarah: 55

Arz Kiya Aye Mere Parwardigaar! Apna Didaar Mujhko Karaa Deejiye Ke main Aapko Ek Nazar Dekh Lu'n, Irshad Hua Ke Tum Mujhko Hargiz Nahi Dekh Sakte, Lekin Tum Us Pahaad Ki Taraf Dekhte Raho, Agar Wo Apni Jagah Par Bar-qarar Raha To Tum Bhi Mujhe Dekh Sakoge. Pas Unke Rabb Ne Jo Uu par Tajalli Farmai To Tajalli Ne Uske Par-khacche Udaae Aur Musa Behosh Hokar Gir Padey.<sup>52</sup>

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا.

Motazela ki aqale'n tang daamani ka shikar ho gae'n. Wo Qurani daleel ke saath mazaaq karne lage, unho'n ne qurani aayat ki taaweel ka irtekar kiya. Motazela ne aisey kiyoun kiya?

Motazela ne ye tarz e amal is liye ikhteyar kiya ke inka imaan kamzor tha. Ghaib ki nisbat unhe'n apni aqalo'n par ziyada qawee imaan tha. Halaa'nke Surah Baqarah ke aghaaz mein ghaib par imaan laane ka taqwa o sheaar logo'n ki alaamat qaraar diya gaya hai. Jaisa ke irshad e baari ta'ala hai:

Alif Laam Meem Ye Wo Kitab Hai Jisme Koi Shak Nahi, Saraapa Hidaayat Hai, Parhezgaaro'n Ke Liye.<sup>53</sup>

أَلَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Muttaqi, yaane parehezgaar kaun hain? Unke baare mein Allah Subhanahu wa Ta'ala ne irshad farmaya:

Jo Ghaib Par Imaan Laate Hain.<sup>54</sup>

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Yaad rahe ke Allah Rabbul Izzat ki zaat e giraami a'allam ul ghuyoob hai. Jab hamare Rabb e Ta'ala ne apne baare mein baat ki, to hamara farz hai ke ham iski tasdeeq kare'n aur is par imaan laae'n. Choo'nke baho kotah hai. Motazela ne is haqeeqat ka eteraf nahi kiya, isi binaa pr unho'n ne bohot se sharai haqaaeq ko tasleem karne se inkaar kar diya.

In haqaaeq mein se ek haqeeqat ahle Jannat ka didaar e ilaahi se sarfaraz hona bhi hai jo Allah Subhanahu wa Ta'ala ke darj e zail farman se saabit hai, irshad e baari ta'ala hai:

Us Roz Kuch Cehre Tar o Taaza Ho'nge, Apne Rabb Ki Taraf Dekh Rahe Ho'nge.<sup>55</sup>

وَجُوهٌ يُّوَمِّدُ تَاضِرَةً إِلَى رَبِّهَا نَاطِرَةً

Isi tarha darj e zail ayat e kareema motazela ke liye pehli ayat e kareema se ziyada pecheeda hai. Irshad e Baari Ta'ala hai:

Jin Logo'n Ne Bhalaa Ka Tareeqa Ikhteyar Kiya Unke Liye Jannat Hai Aur Mazeed Fazal.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

Is ayat e kareema mein lafz الْحُسْنَىٰ se muraad Jannat hai aur زِيَادَةٌ se muraad ye hai ke ahle Jannat apne Rabb e Ta'ala ka didaar kare'nge. Saheeh Muslim mein Syedna Sa'ad bin Abi Waqaas رضي الله عنه se marwi hai, wo kehte hain ke Rasool Allah ﷺ ne farmaya ke: الْحُسْنَىٰ se muraad Jannat hai aur زِيَادَةٌ se muraad Allah Subhanahu wa Ta'ala ka Didaar hai.<sup>56</sup>

<sup>52</sup> Surah Araaf: 143

<sup>53</sup> Surah Baqara: 1-2

<sup>54</sup> Surah Baqara: 3

<sup>55</sup> Surah Qiyamah: 22-23

<sup>56</sup> Muslim: 181

Jab jannati Jannat mein dakhil ho jaae'nge to Allah Subhanahu wa Ta'ala farmae'nge, kya tum koi aur cheez chaahte ho ke main tumhare liye iska izaafa kar du'n? To jannati kahe'nge Yaa Ilaah al A'laameen! Kya aapne hamare cehro'n ko munawwar nahi kar

diya? Kya apne hame'n Jannat mein dakhil nahi kar diya? Aur Jahannam se hame'n najaat nahi dedi? To phir parda hataa diya jaaega. Unhe'n yaane ahle Jannat ko Apne Rabb e Ta'ala ke didaar se badh kar ziyaada mehboob koi aur cheez naa di gai. Imam Muslim (rh) ne apni kitab mein in alfaaz ka izaafa kiya ke phir Rasool Allah ﷺ ye ayat tilawat ki لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

In logo'n ke liye jinho'n ne bhalai ka tareeqa ikhteyar kiya. Jannat hai aur mazeed fazal.

Lekin motazela ne didar e ilaahi ka inkaar kiya hai, halaa'nke farman e ilaahi **إِلَى رَبِّهَا نَاظِرَةٌ** mein didaar e ilaahi ka saraahatn tazkirah hai.

Shia bhi motazela ki pariwee karte hue didaar e ilaahi ke munkar hain. Shia ne motazela ka aqeeda apnate hue doosri ayat e kareema ki bhi taaweel ki aur Rasool Allah ﷺ se tawatur ke saath marwi hadees ka inkaar kar diya aur Quran e Kareem ki is ayat ki taaweel karne ki binaa par Rasool Allah ﷺ ki hadees ka inkaar karne ke murtakib hue. Is tarha wo najaat paane waale giroh se kharij ho'nge.

Yaad rahe ke najaat paane waale giroh ki Rasool Allah ﷺ ne taareef ye ki hai ke najaat paane waala firqa wo hai jo mera aur mere Sahaba Ikram **الرَّسُولِ وَالْأَنْبِيَاءِ** ka tarz e amal ikhteyar karega.

Rasool Allah ﷺ ko yaqeen tha ke ahle imaan apne Rabb ka didaar kare'nge. Bukhari aur Muslim mein Syedna Abu Saeed Khudri aur Syedna Anas bin Malik **الرَّسُولِ وَالْأَنْبِيَاءِ** se marwi hai, Rasool Allah ﷺ ne farmaya: Tum qiyaamat ke din apne Rabb ko is tarha dekhoge jis tarha 14<sup>th</sup> raat ka chand dekhte ho, tumhe chand ke dekhne mein koi dushwaari pesh nahi aati.<sup>57</sup>

Motazela ne apni naaqis aqalo'n par etemaad karte hue in ahadees e Rasool ﷺ ka inkaar kar diya. Naa unho'n ne Allah ke didaar ko tasleem kiya aur naa wo is haqeeqat par imaan laae. Dar-asal wo imaan mein kamzor the. Inho'n no'n Quran o Hadees ke ahkaam ka inkaar karke apni gumrahi ka suboot diya hai.

Ye baat to maine aapke gosh e guzaar kardi ke zamana e qadeem se baaz gumrah firqe apne ghalat nazariyat ke par-chaar mein masroof hain. Lekin aaj zamana e jadeed mein khawarij ke yaane *Abaaziya*<sup>58</sup> firqe ke log apni gumrahi ki dawat ki nashar o ishaa-at mein bade sargarm hain. Wo apni taraf se gumrah kun mazameen apne rasael mein shaaya karne mein bade sargarm dikhai dete hain.

Abaaziya firqe se munsalik log khawarij ke nazariye ko azsar e noo zinda karne mein masroof hain. Ye us gumrahi ko phaelane ke liye edi choti ka zor lagaa rahe hain jo zamaana e qadeem mein khawarij ke saath mansoob thi. Jin haqaaeq ka khawarij ne inkaar kiya Abaazi firqe ke log bhi isi tarha unke inkaari hain aur ye bhi haqeeqat mein Allah Subhanahu wa Ta'ala ke didaar ke munkir hain.<sup>59</sup>

Ab main aapki khidmat mein ek aur baat pesh karna chaahata hu'n aur wo hai Qadiyaniyo'n ke baare mein. Mumkin hai aap ne unke baare mein pehle suna ho. Wo log bazaahir isi tarha kalma padhte hain, jis tarha ham padhte hain.

Ham **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** kehte hain. Qadiyaani bhi isi tarha kalima shahaadat padhte hain. Ye 5 namaze'n bhi padhte hain, namaz juma bhi baqaedgi se adaa karte hain aur hajj o umrah mein wohi amaal sar-anjaam dete hain jo musalman anjam dete hain. Lekin kai aqaaed mein wo musulmano ke khilaf hain. Qadiyaaniyo'n ka ye mauqaf hai ke nabuwwat ka darwaza band nahi hua. Ye kehte hain ke Syedna Muhammad ﷺ ke baad bhi nabuwwat ka silsila jaari hai.

Qadiyaaniyo'n ka za'am e baatil ye hai ke ek Nabi ka Hindustan ki qadiyaan naami basti mein zahoar hua ha. Iska naam Mirza Ghulam Ahmad hai. Qadiyaniyo'n ke nazdeek jo isko nabi naa ma'ane wo kafir hai.

Qadiyaaniyo'n ne ye daawa kaise kar diya ke Syedna Muhammad ﷺ ke baad bhi ambiya asakte hain? Jabke Quran e Majeed mein waazeh andaaz mein mundarja zail ayat e kareema maujood hai:

<sup>57</sup> Bukhari: 7434; Muslim 633

<sup>58</sup> ABaaziya: Ye bhi ek gumrah firqa hai. Ye khawarij hi ki ek shaakh hai. Is firqe ke log Abdullah bin Riyaz at Tameemi ki taraf mansoob hain. Ye khawarij ki tarha kabeera gunah ke murtakib ko kafir qaraar dete hain.

<sup>59</sup> Hafiz Ibne Ahmad al Hakami ne apni kitab Ma'arij al Qubool V1 P445-447 mein likha hai ke Quran e Majeed, Saheeh Ahadees,

Aqwaal e Sahaba, Aqwaal e Taabaeen aur Aamma Hadees in sabka is par ittefaq hai ke Ahle Imaan Jannat mein apne Rabb ka didaar kare'nge aur wo apne Rabb ke didar se lutf andoz ho'nge. Ye ahle imaan par Allah Ta'ala ki taraf se be-paaya'n rahmat, nemat aur fazal o karam hoga aur wo Allah Ta'ala ke didaar ko Jannat ki tamaam nemato'n se afzal qaraar de'nge.

Qadiyaniyo'n ne mutawaatir saheeh ahadees ki maujoddgi mein ye kaise keh diya ke nabuwat ka darwaza band nahi hua? Jabke Rasool Allah ﷺ ka farman hain: Mere baad koi nabi nahi hoga.<sup>61</sup>

Qadiyaniyo'n ne Quran o Sunnat ki taaweel ki, unho'n ne Quran e Kareem ki tafseer o tauzeeh Salaf e Saleheen ki tafseer o tauzeeh se mukhtalif ki.

Hazreen e Mohtaram! Jis shakhs ne nabuwat ka daawa kiya iska naam Mirza Ghulam Ahmad <sup>62</sup> Hai. Is ka daawa hai ke wo Nabi hai! ye ek lambi dastaan hai.

Aaj hamara ye mauzoo nahi, ham is bakhede mein nahi padna chaahte. Bohot se aise log hain, jin ko haqaeq ka ilm nahi aur wo dhoka khaa gae. Quran o Sunnat ke haqaeq par imaan laana har musalman par farz hai. In haqaeq se daae'n baae'n munharif hone se har musalman ko bachna zaroori hai. Jaisa ke Qadiyaani apne is dajjal ki farebkaari mein aakar raah e haq se munharif ho gae, jis (dajjal Mirza Ghulam Ahmad) ne apne Nabi hone ka daawa kiya. Is mardood ne Quran e Kareem ki darj e zail ayat:

Aur Lekin Wo Allah Ke Rasool Aur Khaatim un Nabiyyeen Hain.<sup>63</sup>

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

Ka mafhoom kis tarha tod marod kar logo'n ke saamne pesh kiya. Mirza Ghulam Ahmad kazzab kehta hai ke Khatim un Nabiyyeen ka ye matlab nahi ke Rasool Allah ﷺ ke baad koi nabi nahi hoga. Balke iska matlab ye hai ke Rasool Allah ﷺ deegar ambiya ki zeenat hain, jis tarha anghothi ungli ki zeenat hoti hai. Qadiyaniyo'n ne ye to nahi kaha ke ye ayat Rasool Allah ﷺ par nazil hi nahi hui, balke unho'n ne iske ma'ane o mafhoom se inkaar kiya.

Yaad rahe ke alfaaz par imaan laana motabar aur mufeed nahi hoga. Jab tak ke unke mafhoom aur ma'ane ko tasleem naa kiya jaae. Haqeeqi ma'ane ko tasleem kiye baghair mahez alfaaz par imaan laana motabar nahi hoga.

Jab ye ek haqeeqat hai to phir sawal ye paeda hota hai ke Kitab o Sunnat ke haqeeq ma'ane tak poho'nchne ka kya tareeqa apnaaya jaaega? Is ka saheeh tareeqa aapke ilm mein aachuka hai. Aap isko acchi tarha pehchaan chuke hain ke ham alfaaz ke baare mein mahez apne ilm par etemaad nahi kare'nge aur naa apni khwahish, aadat aur mazhab ke mutaabiq Quran o Sunnat ki tafseer kare'nge. Kisi ne kya khoob kaha:

Salaf e Saleheen Ki Itteba Mein Tamaam Tar Khair Hi Khair Hai, Jabke Khalaf Ki Itteba Mein Shar Hi Shar Hai.

Ummeed hai meri ye naa-sehaana guftagu har us shakhs ke liye mufeed hogi, jisne meri baato'n ko dil lagaa kar hazir damaagh hokar ghaur se suna. Allah ham sabka haami o naasir ho. Ameen

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Muhammad Nasiruddin Albani

<sup>60</sup> Surah Ahzab: 40

<sup>61</sup> Bukhari: 4416; Muslim: 2404; Abu Dawood: 4252; Bukhari: 3535; Muslim: 2286; Bukhari: 3534; Muslim: 2287

<sup>62</sup> Mirza Ghulam Ahmad Qadiyani ke baare mein Allama Albani (rh) ne apni kitab Aqeeda Tahaawiya mein likha hai ke Mirza Ghulam Ahmad Qadiyaani in dajjalat mein se ek dajjal hai jinho'n ne nabuwat ka daawa kiya. Iske paerukaar Hindustan, Germany, England aur America mein phaile hue hain. In mumalik mein

qadiyaniyo'n ki masajid bhi hain, jaha'n ye musulmano ko gumrah karne mein masroof hain. Shaam mein bhi unke kuch afraad maujood hain. Allah inko neesth o nabood kare, unki jad kaat de. Inka aqeeda hai ke nabuwat ka darwaza Syedna Muhammad ﷺ par band nahi hua. Balke nabuwat ka silsil aapke baad bhi jaari o saari hai. Allah unhe'n tabaah o barbaad kare. (Abu Moaz Khalid bin Abdal A'aal)

<sup>63</sup> Surah Ahzab: 40



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Name of the book: *Ye Hai Hamaari Da'awat*

Author of the Book: *Allama Muhammad Nasiruddin Albani*

Translator: *Mahmood Ahmad Ghaznafar*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*).

If you find anything which might make this transliteration even better then please inform mein @ [rehan.hse@live.com](mailto:rehan.hse@live.com) having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

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Dua-go,

*Rehan Syed Barey*

27<sup>th</sup> Shawwal 1439 - 11<sup>th</sup> July 2018

Ar Riyadh, Saudi Arabia

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